

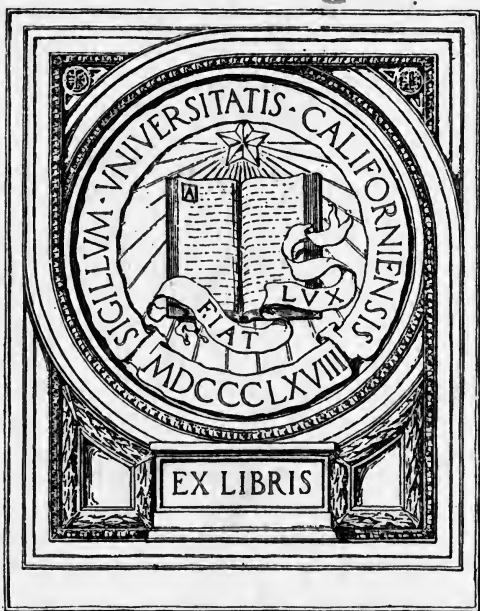
The Illumined Life

Helen Van Anderson-Gordon



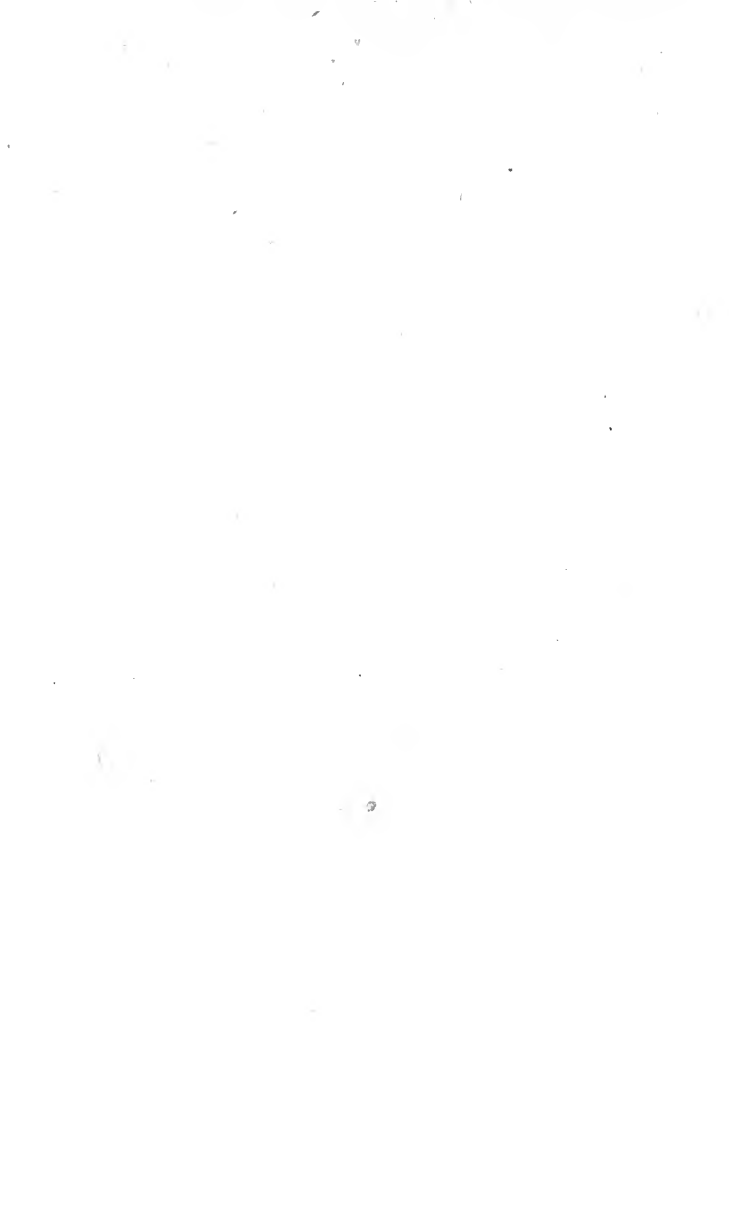
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THE ILLUMINED LIFE

THE ILLUMINED LIFE

BY

HELEN VAN ANDERSON-GORDON

AUTHOR OF

THE JOURNAL OF A LIVE WOMAN
TEMPLE TEACHINGS, HEART LETTERS
RADIANT STAR, ETC.




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To all earnest souls everywhere
who desire to find
Life, to practice
Love, and to establish
FRATERNITY.

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FOREWORD

To you and you, my friends, who long for the gold of the Spirit, I offer a few nuggets gathered during years of search and sacrifice, from the quarry of Life.

H. VAN A-G.

**Where there is no vision, the people perish: but he
that keepeth the law, happy is he.—*Proverbs.***

CONTENTS

| | | |
|-------|--|-----|
| I. | <i>The Spiritual Birth.....</i> | 11 |
| II. | <i>The Spiritual Significance of the Senses</i> | 33 |
| III. | <i>The Will.....</i> | 47 |
| IV. | <i>The Thought Realm.....</i> | 69 |
| V. | <i>The Illumined Life.....</i> | 91 |
| VI. | <i>The Three-fold Plane of Being.....</i> | 111 |
| VII. | <i>Rules for the Practice of Life Principles</i> | 137 |
| VIII. | <i>The Secret of Application.....</i> | 155 |
| IX. | <i>Spiritual Ministry.....</i> | 173 |
| X. | <i>Universal Brotherhood.....</i> | 193 |



THE ILLUMINED LIFE

Chapter I

THE SPIRITUAL BIRTH

If you shut up your soul in the body and humble yourself and say: "I understand nothing, I can do nothing, I neither know what I am nor what I shall be;" what are you in common with God?

Not to recognize the divine is the perfection of evil; but to be able to perceive, to desire, to hope for it, is the means of reaching it by a direct and easy road.—*Hermes.*



YOU have taken a momentous step, when you say that you wish to find God and to live the life of the spirit.

This means, though you may not know it, that you have come to the end of your world; that you are ready to live or to die.

It is well. The very angels rejoice.

HEAR THIS TRUTH:

The world as a place, is that in which bodies live, enjoy, suffer and die. The

THE ILLUMINED LIFE

world as a condition, is that state of mind which is continually divided against itself; now full of discord or peace, vice or virtue, sorrow or joy, dislikes or affections.

This middle, or mind-world, gives torment.

It is this, which by the fine invisible cords of self-interest, binds the soul to itself and impels it to eat of the bitter husks of experience rather than of the sweet fruits of faith.

Yet, at last, like a wayward child the soul comes through very weariness of the husk to ask for the fruit.

Sick unto death of the varying moods or feelings of the self or the mental world; seeing no significance or enjoyment in the material world, because of misapprehension, the soul says:

"This existence is not life. I want no more. Give me death or give me life that is not mockery."

THE ILLUMINED LIFE

Thus the end of the world is reached through evolution of consciousness gained by experience.

The soul must now begin anew upon the higher plane.

This means that it must return to the center (its consciousness of Divine Being) through involution and revelation.

Revelation interprets experience.

In brief, the soul must be resurrected into the spiritual life and become at one with its Source.

Thus will it consciously think, act and live the Love life, instead of the self life, which it lives on the natural plane.

The process of passing from the death of the self to the life of the spirit is the resurrection, the initiation into eternal life.

Life is not relative, but absolute.

It is that which IS.

THE ILLUMINED LIFE

It changes not, nor can be changed.

It is that to which nothing can be added, and from which nothing can be taken away.

It is the one Life—indivisible, perfect. It is the cause of all lives.

A life is merely the expression of *the* life.

Life is of the spirit, not flesh. Hence, as the spirit, only, is alive, it is that which feels, knows, acts.

The spirit is the sun, whereof the flesh is the earth.

As the material sun warms the earth and makes possible its fruitfulness, so may the spirit warm the earth nature or flesh, and make possible its fruitfulness.

As there is one Life, there is also, one Spirit. It is the one Substance of all souls in which, and of which, all subsist and exist as in a sea of omnipresent Being. Every soul is in itself

THE ILLUMINED LIFE

an individualized spirit and a center of Deific identity.

There is but one Mind, of which, as Emerson says:

“Every man is an inlet.”

As this is the all-including and inclusive Mind, there is no intelligence in all existence which can be separated from it.

It is the One Infinite Being which includes all beings and from which all beings came forth.

It is the Divine One, the Creator, the Most High, the Only God. To know and to understand the processes of thought, creation, activity, differentiation and expression by which the Divine One operates, is to know and to understand the relation of God to man and of man to God.

This is the goal toward which all creation tends, for without this knowledge there is the sleep of death and the

THE ILLUMINED LIFE

mockery of a night without a morning.

It is good, therefore, to study carefully the two viewpoints from which all speech is formulated.

One is the viewpoint of the Absolute which reveals the perfect WHOLE; the other, that of the relative from which are seen the single parts.

From the Absolute, there is known only the perfect, the changeless, the omnipresent.

Speaking from this plane, Jesus said:

"I am the Resurrection and the Life." "Before Abraham was, I am." From the relative plane or basis of change, He said:

"Why callest thou me good? There is none good save God."

The one Spirit is the one Life—the one Intelligence, the one changeless and indivisible Substance.

THE ILLUMINED LIFE

In our physical universe there is but one Light, namely, that which comes from the sun.

The light of the moon and the stars is but the showing forth of this one light.

That which glows in the fire or radiates from the flashing gem is from this one.

So, there is one spiritual light.

There are many reflectors or centers of expression. These expressions are various, but the source is one.

Take, then, the one Spirit itself, the boundless, the illimitable. Its tangible expression is vitality; its apprehensible expression is thought; and its visible expression is body or form.

In man, the tangible, the apprehensible, the visible, constitute what is called the relative or differentiated expression of spirit.

Man, therefore, is one channel

THE ILLUMINED LIFE

through which God reveals Himself, for something of the Imminent One is in every expression.

To know the Infinite, study the finite.

But know and remember that it takes all parts to represent the perfect Whole.

"If," as the Master said, "ye cannot love your brother whom ye have seen, how can ye love God whom ye have not seen?"

Begin here.

Love purely or unselfishly what you see, in order that you may love that which you cannot see.

Is love something that originates in the body? No.

In the mind? No.

Then in what but the spirit, the very essence of Deity, the Light which animates both the mind and the body, does it have its origin?

THE ILLUMINED LIFE

Mind and body must be channels through which spirit as love reveals itself.

Where do you see manifestations of love?

Not in man, alone, for animals, even insects, show degrees of affection and consideration, even to the extent of a willingness to lay down the body for the beloved.

Is it not true, then, that as life is the common inheritance, love is the common gift of all creatures?

Is not creation, with all its variety, but the outshowing of the infinity of the Creator?

Study, then, every figure and every fraction of a figure. Study, also, every phase of the outer, in order to see the perfect image of the inner. Study yourself.

What are you?

In the outmost, a creature; but in .

THE ILLUMINED LIFE

the inmost, a God; because God is the One in the inmost and is to be made manifest in the outmost.

It is God who lives—not the creature. It is God who loves, not the creature.

It is God who knows, thinks and acts, not the creature.

Study your inmost and highest as the epitome of God, and your outmost as the expression. The latter may be true or perverted.

The pure, unsullied, unselfish love is of God.

The tainted, passionate, selfish love is of God, also, but it is polluted, obstructed, deflected by the creature, its channel.

Shall we not seek to remove obstructions that the purity of the stream may be insured?

It is the self which obstructs.

When self is willing to step aside in

THE ILLUMINED LIFE

order that the spirit may live in its place, then will the channel be clear for the descent of the stream from the above to the below, from the Absolute to the relative.

God, the Absolute, is not person, but personal; not person because not limited to parts; but personal, because adjustable to all conditions of the personal.

Thus love in the concrete, is love in expression; in the abstract, love is the reality or the truth of Being.

Without this knowledge, the natural man abuses his senses. This leads to disappointment, satiety and despair.

At this point the soul, or inner man, is stirring and awakening from sleep. In the midst of the loneliness and desolation of the self-life, he yearns for more life or to part with what he has.

When he has reached this point, experiences must have a meaning, or they

THE ILLUMINED LIFE

are but tortuous punishments. He is wearied with struggles in the dark. He is famished for want of food that will satisfy. He is longing for this richer, fuller life, for the real life and true acquaintance with God.

If you who read these words are in this state of mind, re-read this chapter.

SUMMARIZE INTO SHORT STATEMENTS, that you may take every word and eat, assimilate and digest it; thereby, proving that truth IS the veritable bread of life.

The greater includes the less. Therefore, the Infinite includes the finite. It is true that in God we live and move and have our being.

Believe this literally. Then see!

In your darkness, you find light. As you believed yourself separate, you knew God only in name. Now, believing yourself one with Him, He is the living, comforting Presence.

THE ILLUMINED LIFE

Here is the pith of the matter:

God is the universal Life, Spirit, Substance, Wisdom — the Universal and only God, without form yet filling all form.

Say these words as earnestly and faithfully as if your life depended upon them, and say them over and over at regular times each day.

Can you conceive the change that will come?

You will find yourself endowed with a new and blissful consciousness. You will have a sense of peace, a feeling of strength. You will be possessed by a vibrant joy, a joy that you are not alone, but that a great majestic Something, an Intelligence, is back of you and with you, speaking, yet voiceless; present, yet not seen; guiding, protecting, inspiring, loving, counselling, uplifting, empowering—according to your need and willingness to receive.

THE ILLUMINED LIFE

Would it not be a new life to enter into this experience?

"God only!"

These two words reduce the matter to its foundation. Write them in large letters on a sheet of white paper; pin them upon your sleeve, or put them where your eyes will meet them continually, that they may be imprinted upon your mind, and woven into the inmost fibre of your consciousness.

"God only", will submerge the self until it is lost in GOD.

When you are weak or timid, or shrivelled with anxiety, speak your words; speak firmly, persistently, trustfully. Weakness, fear, anxiety, will turn to ashes like dead leaves in a fire.

Can you be weak when Infinite strength, like an exhaustless fountain, is springing up within you, filling your whole being with the subtle elixir of living truth?

THE ILLUMINED LIFE

Speak, then, "God only" with
praiseful joy. Breathe it forth like a
benediction upon the world.

"God only", the Omnipresent.

God, the One, the Absolute, Who is
Harmony, Goodness, Beauty, Holiness,
Peace.

How your soul will rise with quiver-
ing, joyful wings, eager to fly through
the boundless spaces of Infinity!

How majestic the new sense of Be-
ing that will baptize and illumine your
mind!

With what different eyes will you
behold yourself and your relation to
the world. With what compassion and
tenderness will you think of your
neighbor!

Yet this beatific joy will in no wise
take from you the obligation or desire
to meet every condition with exactness
and justice. Far from it!

Have you a duty to perform?

THE ILLUMINED LIFE

Because of "God only" you will bravely face it and conquer.

Have you conditions to overcome—hard, depressing, painful?

With spontaneous joy, not with reluctance or protest, but as a privilege, you will faithfully achieve!

When you least expect it, conditions will change and your opportunity appear before you like an open doorway; or, some fair flower of your faithfulness will suddenly bloom in your pathway, making beautiful the places where your feet may tread.

Have you little time for meditation or for spiritual culture?

You will use every moment wisely, cheerfully, and this attitude will prepare the way for better things.

All this because you are willing to give a child's trustful obedience to every word that voices the truth of the spirit. The old house built by self is

THE ILLUMINED LIFE

thus washed away, and the true foundation laid for the house of the soul, the house built through your consciousness and co-operation with the power of your God. This, no storms can sweep away, no floods destroy.

Days and nights will come and go, weeks slip into years, as man counts time; yet age will not furrow your cheek, nor disease waste your frame if faith, glowing, sparkling, shining, burns as the flame of pure love upon the altar of your peaceful heart.

And, this will be as the pillar of cloud by day, and the pillar of fire by night that leads you out of the wilderness of human nature into that promised land of Divinity which ever flows with the milk and honey of His Presence.

Looking forward, always; looking backward, never; you will grow in the grace and wisdom of the Spirit that

THE ILLUMINED LIFE

will make you calm in the midst of confusion, wise in the midst of ignorance, and strong to be and to become what you will.

These words that are spirit and that are life—remember!

They are to be spoken early, when first the sun beams over the horizon; or, when you first arise in the morning. Then, for at least the space of ten minutes, stand with lifted chest and praiseful eyes, drawing deep draughts of the sweet, fresh air, and repeat in slow, intoning voice:

"God only. God only. God only. Thou in me, and I in Thee. Thou only and evermore. Amen."

Again at noon, when the stress of physical life in nature is at a pause, in your mind repeat many times and often, even though your comrades may think that you only eat and drink or speak with them.

THE ILLUMINED LIFE

Thus find the secret place; for it is even in the midst of all human activities, yet found only when the heart is still—when the mind is detached from outer things.

Again at night, before sleep comes, say these words, until, stealing upon your soul, comes the mantle of His peace.

I have learned in this chapter:

I. The awakening of the spiritual life.

II. The value of understanding.

III. The meaning of the terms, Absolute and relative.

IV. To study the finite in order to understand the INFINITE.

V. To look forward, always.

VI. The meaning of real life.

VII. The specific means to become better acquainted with GOD.

I LIVE TODAY IN THE TRUTH, FOR
THE TRUTH, AND BY THE TRUTH.

*For whosoever will save his life shall lose it;
and whosoever will lose his life for my
sake shall find it.—Matthew 16, 25.*

*I am the Way, the Truth and the Life.—Jesus
Christ.*





Chapter II

THE SPIRITUAL SIGNIFICANCE OF THE SENSES

"Naught of myself I do!"

Thus will he think, who holds the truth of truths,
In seeing, hearing, touching, smelling; when
He eats, or goes, or breathes; slumbers or talks,
Holds fast or loosens, opes his eyes or shuts;
Always assured: 'this is the sense-world plays
With senses.' He that acts in thought of Brahm (God)
Detaching end from act, with act content,
The world of senses can no more stain
His soul, than waters mar th' enameled lotus leaf.

—Buddha.



HE child new-born learns first of the world about him through his senses and these teach him of his body and its capacities, of its relations to environments and of all the wonderful variety of things to be heard, seen, felt, tasted and touched. The senses are avenues for connecting with the material world. Without them, he is a

THE ILLUMINED LIFE

helpless dependent, unable to communicate or to be communicated with, by his kind. According to the keenness and the dexterity of his senses, he is able not only to take his place among men, but to become proficient in all manner of usefulness.

Rightly governed and wisely used, the senses are for the making of his character as an individual, and for the use of his body as a wonderful instrument of expression.

The office of the senses is to convey information concerning things in the material world; to make comparisons; to make wise selection as to food for the body and mind; and, in short, to relate man to his environment.

The function of the senses is a dignity, a blessed honor conferred by the one within.

The soul who sees and hears, feels and tastes, smells and moves, knows it

THE ILLUMINED LIFE

is not himself, but his senses (his avenues of contact with the world without), that in this higher use serve as connecting links between earth and heaven.

This one within, the free, untrammelled, ever perfect, is called variously, the soul, the child of God, the higher self, etc.

But with any name and in any language, it is the Indivisible, the Changeless, the Absolute, and Only. He who in human form displays its wondrous individuality is what is relatively known as the human being.

Is it not wonderful, this marvelous combination of God and man; of God humanized and man deified?

Yet the enlightened man, the sense man illuminated, becomes the master, the unconquerable, manifestly going forth conquering and to conquer—his

THE ILLUMINED LIFE

first arena of conflict, the body; his first conquest, the senses.

Now to the more pointed application of the lesson, for in its application lies the value.

Have you been faithful to your highest conception of God and man?

Then, in your exalted moments you have seen the vision of yourself as you longed to be. For in the cleansed and praiseful mind, God sets a fair picture of the ideal self as a pattern for the new-found life, the rich expression of which is a Godlike character.

This picture looked upon with earnestness and loving faith will help in every conflict with the lower self, for it shows forth the points of strength, the poise and self-control, the moderation in desires, the willingness to be and to do as would the Lordly One, on all occasions.

See in your mind's eye this ideal self.

THE ILLUMINED LIFE

See sweet patience displayed in its countenance under sore provocation. Note its way of dealing with conditions common to daily life.

See renunciation marked upon the unruffled brow when thwarting disappointment comes.

See the pleasant smile that betokens calmness in all the days of dark or sunny weather, of failure or success.

See the many signs of that unswerving trust that all is well, no matter what may seem, or what may threaten.

Listen to the gentle, even tones of thoughtful speech, mark well the music of the voice, for it is such music that charms away all discord.

Look, too, upon the dignity of mien and carriage, the step that speaks of courage and the eye that beams with hope.

When the battle wages between your self and your soul, because of some-

THE ILLUMINED LIFE

thing seen or heard or felt in a dark, forgetful moment, turn to this fair vision of your better self, your fair ideal.

Look long upon the vision and say: "I, too, am calm. I am full of joy. I am strong and wise and masterful. This is my very image. This, myself redeemed." As you say it, remember the power that through you and in you is Creator and Seer and Doer.

The senses rightly used are good and gracious gifts. It is only their perversion and abuse that have brought reproach and contumely upon them.

Beware, then, of making the mistake that the world makes in calling that unclean which only unclean mind has made so.

This refers not alone to the senses as such, but to all judgments of men, women or conditions which are based upon this impure view.

THE ILLUMINED LIFE

You will find more and more as you go on in this higher life that charity is substituted for criticism, and love for judgment.

Thus, only, comes the spiritual insight which interprets material sight. For, beyond and behind act, is motive. As you look for motive you will understand and perhaps condone act. Or, if you discern no motive, you may perceive the perfect ignorance out of which the act was born, and compassion, rather than condemnation, will move you to brotherly kindness.

With your own emancipation from ignorance, you will understand those still enfolded in its darkness. Through the senses comes attachment. Make every effort to break these bonds.

Do you love some one with most selfish devotion?

See that your love is not based upon the perishable body, beautiful and pre-

THE ILLUMINED LIFE

cious though it may be. Rather think upon the graces and charms of the soul which endure through all eternity.

While you may enjoy the visible presence with that moderation which enlightenment, alone, can give, you should realize that love is of the soul and for the soul.

In this love there is no absence, time nor condition.

Are you attached to some person, place or thing?

Begin at once to see beyond the symbol, the form, to that which is the perfect, the living being. School yourself to be content with or without the presence, knowing that soul can neither possess nor part from that which is of itself.

Pine not after pleasure for pleasure's sake, nor after aught that can be given or taken away. But, "set your affections on things above," for here alone

THE ILLUMINED LIFE

are the treasures which "neither moth nor rust can corrupt, where thieves cannot break through nor steal."

Renunciation on one plane is power on another—a higher plane.

Does this mean that nothing on earth can be enjoyed, you ask?

Far from it. With the illuminated senses all things can be enjoyed with an infinitely greater joy because they will be rightly understood and valued for what they represent, rather than for what they are.

Can the world be less attractive when it is known as the vast school room where the soul is taught life lessons through experience?

Can the beauty of the bud, blossom or insect be less interesting because it reveals but an infinitesimal part, instead of the whole, of their individual destiny?

THE ILLUMINED LIFE

Look with your eyes and hear with your ears, but let the soul interpret all. And, in order to hasten your realization of this supreme truth, that the outer is but the husk for the inner, dwell continually upon the thought that may be expressed thus:

"I, the soul, am one with my Father. I am wise to interpret the whole by the visible parts. As soul, I am wise. I understand. I know. All things bring to me a message; the wind, the sunbeam, the starlight, the insect, the animal, the untaught and vile of human beings as well as the lovely and fair, the incident and circumstance of daily life—all yield their secret, for I, the wise, know that the Lord God Omnipotent reigneth supreme through all conditions, persons, places, things."

You may break the delusions of the senses, if to this you add constant, faithful practice in these words.

THE ILLUMINED LIFE

In mind, detaching your soul from self or sense, think of your union with It—the Spirit.

“I am one with Thee.”

This statement repeated fervently and often, will finally become a conviction and, ere you are aware, your thoughts, speech and acts will accord with the truth that you, as soul, individualized SPIRIT, *live as spirit in the realm of Spirit, detached from earth, yet using earth as one of the beautiful mansions of the Most High.*

As you ponder these things, the true meaning in every detail of your human experience will flash upon you and willingly, yes, gladly, will you pursue your way with eyes that see and ears that hear.

I have learned in this chapter:

I. That the senses rightly governed develop character and develop the body as an instrument.

THE ILLUMINED LIFE

II. That the senses are both spiritual and material.

III. That attachment to any person, thing or condition may become bondage.

IV. That individual freedom is detaching self from sense.

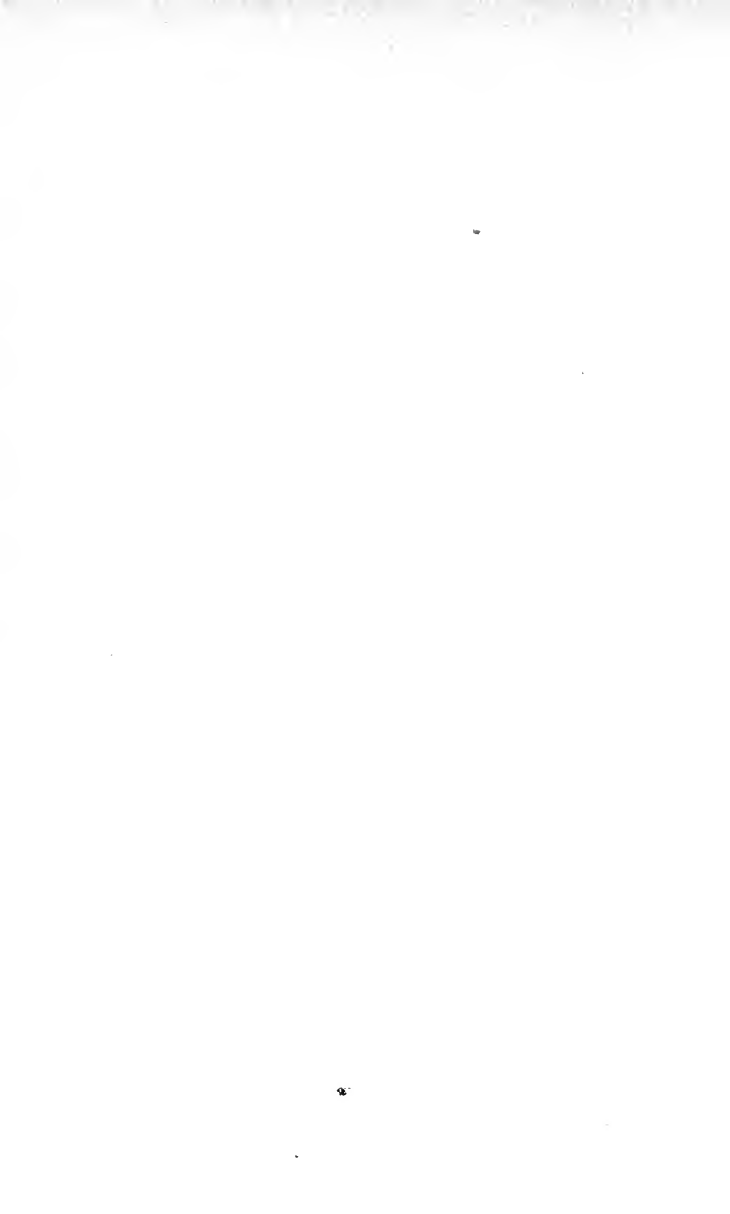
V. That renunciation begets power.

VI. That the real *I* is the soul, one with the FATHER.

VII. That earth is one of the beautiful mansions of the Most High.

I WILL LIVE TODAY, NOT ACCORDING
TO THE STANDARDS OF THE SEN-
SES, BUT THE STANDARD OF THE
SPIRIT.

*Judge not according to the appearance, but
judge righteous judgment.—John 7, 24.*





Chapter III

THE WILL

Near to renunciation, very near
Dwelleth eternal peace.

—Edwin Arnold.

God introduces His will into nature for the purpose of revealing His power in light and majesty to constitute a kingdom of joy.—Jacob Boehme.



HE will is like a lever that lifts in any direction desired. Yet it may also be the power that decides that direction.

It is the factor in human experience which makes or mars character, and fulfills or defeats every promise of Nature.

Unguided, except by the caprice of the senses, it may be the unworthy helmsman that steers the ship directly onto the rocks; but exalted, trained,

THE ILLUMINED LIFE

and consecrated, it may lead into the harbor of peace and safety.

So subtle and wonderful is this grand faculty that only the closest study and most careful analysis will reveal either its nature, its modes of action, or its possibilities.

From the viewpoint of ordinary human experience, it is forceful and sometimes violent; yet generally successful in the accomplishment of its ends. This is the external or positive phase.

There are two aspects to every force. One is the positive; the other is the negative.

Sometimes this duality which runs through everything is called the masculine and the feminine.

The masculine corresponds to the positive, the feminine to the passive or negative.

The masculine is always the aggres-

THE ILLUMINED LIFE

sive, pushing, active, positive power.

The feminine is the passive, receptive, hidden.

Both are requisite in the operation and fulfillment of any project, but either may be too much in excess, thereby causing a lack of balance between the two, and the consequent defeat of the end to be attained.

As to will, it is too often only the masculine phase, which is recognized or brought into activity.

Will, in the natural sense, is what may be called mental brute force, because it is the same exhibition of violent energy directed by will as that seen among animals.

Masculine will-force is powerful. But its energies are often convulsive and short lived. Hence, while it may accomplish wonders with its explosive action, it is not to be relied upon for the accomplishment of great ends, un-

THE ILLUMINED LIFE

less in wedded harmony with its other half, the feminine.

Mark the illustration of this perfect duality in the male and female parents. The male acts and gives. The female receives and silently and secretly carries that which she receives to perfect fulfillment. She is the carrying, bringing-to-pass power; and, while the first exhibition of energy was active, the final and crowning result could only be attained by the patient, passive, secret work of the helpmeet.

So in the dual will, the positive or masculine must act, remove obstructions, build conditions, and put forth energy in the initial step of an undertaking. The feminine meantime quietly holds, nurtures, and brings to fruition.

Is this not so in the inception and accomplishment of any earnest purpose?

Note the man of the world who has made a success of himself or his work.

THE ILLUMINED LIFE

Is he the noisy, boasting, blustering talker? No. He is the quiet, plodding, tenacious worker. He may be left far behind his more brilliant competitor. He may seem to sink even below mediocrity as compared to his associates in the social scale, yet mark!

There comes a day when his achievements are known, when all the plodding, self-denying toil of years reaps a rich harvest. All this is not so much the product of his brain, as his will, his feminine will.

This is a great truth. Think upon it earnestly.

No soul comes into this world without will, although some people declare that they have no will, and bewail the lack. But look deeply into their fundamental nature and character.

Have you found one who has not will, and who does not exercise it in

THE ILLUMINED LIFE

the direction of his desires? Nay, not one.

Upon the whole-heartedness of his desire everything depends. It may be that only with his lips he wants this or that. It may be because a friend suggested it, that he wants it; it may be his dislike to be different from his neighbors.

For all these reasons he will often fail in attaining; but if *deep down in his heart he wants it* so that his *very being* demands it, behold, though all the world stand agape and thunder NO in his ever unheeding ears, he *will have it*.

The surface of the water will make but a light wave that recedes quickly, causing no damage, but beware when the whole body returns in the same direction at the same time!

This is an illustration of the dual force and action of the will; the upper

THE ILLUMINED LIFE

and lower, the outer and inner, acting in concert, are *absolutely invincible*.

A long, encircling shore with much surface upon which to beat, breaks the force of the ocean; but the point or outlying crag receives the full force of every wave.

Too many aims, purposes or superficial interests, scatter the force, and divert the energy of the will, so that he who is desultory in focussing his will, lets its waves break upon too wide a shore, and so becomes merely commonplace in character or attainment.

The first step in cultivating and using the magnificent power of the will is to concentrate upon a noble aim, and then with single eye, and unswerving purpose, work to attain it.

You have found your aim.

You can now learn how to focus your will upon its attainment. Heed, then, these instructions and follow

THE ILLUMINED LIFE

them faithfully, as you have so far followed those which have been given already.

Your purpose is noble. You seek to live the true, unselfish, the spiritual life, meaning by that the life that accords with your highest conception of what is God-like.

You have learned that the first step is to dethrone self, and enthrone God—that is, your appropriation of God, which is your higher self, spirit.

You have learned, also, that the right use of the senses is as interpreters, not as dictators. You say you really want the Christly character that is given to those, only, who are willing to lay down their lives for it.

Do you mean that?

Will you lay down or renounce, become detached from that which, as long as you are bound or attached to it, will hinder your progress?

THE ILLUMINED LIFE

Are you willing to say: "Whatever it costs I shall be true to my aim!"

This is concentration of will.

The positive force of your will, will quickly sweep all obstacles aside, and make conditions by which the gentle feminine may bring to pass your heart's desire.

But to the problem.

You have found, ere this, that the subjection and dethronement of the senses, and hence of the self, are not accomplished with a mere wish.

So deeply ingrained in the very fibre of your being, are the erroneous views, ideas and principles inculcated by ages of perverted sense use on the part of the race, as well as your own years of crude ignorance, that many a time, even after you have intellectually accepted the higher truth, your old habits and inclinations will force a bat-

THE ILLUMINED LIFE

tle wherein you will be victor or vanquished.

You may be tempted to judge some one, or to yield to a sensual desire. This is your opportunity to prove the value of the consecrated will.

Will you, or will you not, be true to your highest in emergency?

"True to the death," declares your soul.

"True to the death," echoes the heart.

"True to the death," urges the mind.

"True to the death," thunders the will, and, gathering all the forces of soul, heart and mind, positive Will hurls them full upon the temptations and they are broken.

Strengthened and encouraged by success, both phases of will gain in power and cumulative force until final victory is won.

THE ILLUMINED LIFE

In the interim between these crises there is a steady growth in power, a steadily increasing capacity for adjustment to the new standard, provided all means are taken to nurture the will, and keep ever bright the fire of true purpose.

Some means have already been suggested, in the words given for continuous and daily practice, and while you will notice different effects upon your mentality by the quality of different words, "GOD ONLY," quickens your sense of reverence and your realization of the Omnipotent Power.

The more you realize Its mightiness, the more do you desire to be one with It; to let IT use you as ITS channel.

To repeat these words understandingly and reverently, puts the will in the right attitude toward the Divine.

Selfishness shrinks to nothingness in the majesty of Omnipotence.

THE ILLUMINED LIFE

To be filled with the consciousness of the Highest, is to forget and forego the lowest. This you have already proven to a degree.

In the second step wherein you look at your ideal self, have you not already found it to be like looking to the ideal, or to a true friend, who believes in your best only?

Is not your heart warmed and your mind fired with an increased desire to be all that you admire in that fair ideal?

Will you not press on with unflagging zeal to the perfect unfoldment of so fair a seed as God has placed within you—namely: that part of Himself, which it is your privilege to externalize as your individuality?

You will perceive that the method of uprooting old and implanting new habits, is by the expulsive power of new interests and new affections.

THE ILLUMINED LIFE

LOVE the right and the wrong will die of starvation.

LOVE the ideal. Think upon it. Give yourself to it, follow it, admire it, absorb it. Bye and bye it will absorb you, and expel all unworthiness from your motive, thought or life.

The third step is one directly concerning the alliance of the human with the Divine will.

Herein lies the kernel.

You therefore deliberately face the whole question, when you say with heart, soul and mind:

“My self-will is lost in Divine will. Not mine, but Thine, O Father. Teach me Thy will, for Thy will is law, Thy law is LOVE. Now, do I give over all selfish aims, that I may know the Divine aim, and accomplish the fulfillment of the Divine Will.”

Repeat this prayerfully night and morning with such additions as come

THE ILLUMINED LIFE

to your lips, and as a vital aid in changing the polarization of your will, and holding your thought steadfast to the one purpose.

At midday, practice the following exercise for seven days:

Sit upright in a straight-backed chair, with feet squarely touching the floor, and with deep, slowly indrawn breath think silently the word "Divine."

With the exhaling breath think "Will." Take several such breaths.

Then sit quietly, assuming that you are verily at one with Divine Will, and that whatsoever comes to you to be done, His will empowers you to do, with His LOVE and His POWER.

Sit thus, twenty minutes, if possible; if not, as long as you can. In brief, give yourself to God. "Commit thy way unto Him."

Every effort you make to overcome

THE ILLUMINED LIFE

conditions is so much exercise in the right direction of controlling your will.

In the ordinary routine of daily life you will find many opportunities to prove your sincerity and test your strength. Some persons may wilfully misrepresent you; may, indeed, say that which in other eyes may prove an injury to you. Naturally, human will would resent and oppose as well as punish such offense.

Wait. Something whispers:

"Be silent. Let none but gentle and wise words issue from your lips."

If it seem hard to obey the inner monitor, breathe in and breathe out: "Divine Will," only a few times, and this danger is past.

Divine Will is always for harmony, for peace, for forgiveness, for love, and for gentleness.

Does your heart grow warm toward the offender? Do you feel that all of-

THE ILLUMINED LIFE

fense is as nothing compared to your great desire for peace in his or her heart as well as in your own?

Then has Divine Will been manifested in you, and great indeed is your reward for the effort made.

In this progress toward the higher life, and especially in the discipline of the will, you will find that the law of growth is: *that only as the lesser something is lost, is the greater something gained.*

In nature's kingdom, the baby bird, featherless and helpless, breaks and destroys the only protection it knows,—its shell, to emerge into a great unknown world. It knows not, "what next," nor even questions; yet the Divine Will forever making love manifest, has already provided the warm breast of the mother and implanted in the hearts of both parent-birds the love and will to protect and to feed the helpless baby.

THE ILLUMINED LIFE

GIVE. GIVE. Give wherever you are, whatsoever you can.

Yea, though it be your happiness, your strength, your very life.

Give, not thinking to receive again. Give for love's sake, for truth's sake, for the sake of God but not for the sake of self. This is the impelling command always, when the soul awakens and girds itself for action.

So, whatever you have prized, be it riches, happiness, fame, friendship, pleasure, comfort, be willing at any moment, if need be, to renounce all for the sake of obedience to the Divine Will, the law of Love.

Do you question as to the wisdom of blind obedience?

Take your eyes from the apparent end, the disaster, the sorrow, the deprivation, that in your view would ensue, and see without a horizon.

Can you perceive the all-enveloping

THE ILLUMINED LIFE

Good, beyond and above human boundaries, that waits upon and inspires all things entrusted to its care?

Does this seem beyond reason?

Wait! Here is an illustration.

Go to the ocean. Throw yourself upon its bosom. While you clutch and gasp and cower from its embrace, you see only danger and death lurking in its caress.

But let go your fear. Relax your tense muscles. Give your body to the lapping water, move your limbs in harmony with the waves that kiss your face.

See the wondrous result! When your senses frightened you with death pictures, you were an abject miserable slave, chained by your awful fears. But when you gave up, renounced fear and said:

"Take my body. I give it wholly, completely, and will die, if need be,

THE ILLUMINED LIFE

in order to gain this experience." Lo! the water held you tenderly, laughed with you, played with you, and gave you back, not only the body, but a *new power*, a rare exhilarating strength to be master in a new sphere and have command over a new element.

So does the All-Wise Love woo you to a more complete renunciation of that which self holds dear, in order to give you greater gifts, and to show you the larger realm wherein your soul will have a more abundant life, and that rare commanding power which is for him alone, who conquers self.

I have learned in this chapter:

I. The necessity of co-operation in the two phases of the will.

II. That a perfect balance is gained by right adjustment of the will.

III. That detachment and renunciation mean to the developing soul

THE ILLUMINED LIFE

what the decaying kernel means to the life germ hidden within it.

IV. Concentrated will brings successful attainment.

V. The sequential value of obedience is development.

VI. Oneness with God follows the conquering of self.

VII. The secret of the more abundant life.

TODAY LET ME REMEMBER THAT I
CAME INTO THE WORLD, TO DO
GOD'S WILL, NOT MY OWN.

*Not as I will, but as Thou wilt.—Matthew
26, 39.*



Chapter IV

THE THOUGHT REALM

If you desire to walk upon the path of light to eternal happiness, do not for one moment forget that you are living in the consciousness of Him whose power created the world.

WITH the letting go of self there will be new experiences in a new world—a world of thought, feeling, perception. Mental barriers and limitations will be removed. Everything in the visible world will become, as it were, a key to something else in the invisible.

With the letting go of self-standards of knowledge, there will be universal standards.

The personal *I* in the self world is the pivot upon which turns all interests,

THE ILLUMINED LIFE

but when put in abeyance permits of enlarging interests and a broadening view. Then, apprehension of universal law begins, and also the ability to interpret phenomena.

The class of experiences which will come to you, will reveal the greater depth and complexity of being. The inner vision or capacity for seeing interiorly, will be developed and you will see mental images, which typify qualities and degrees of consciousness.

You will remember that every visible thing is but a type of an invisible and that all things are but types of thoughts.

The whole external universe is the outpicturing of thoughts of the Infinite Mind.

When consciousness becomes introspective or interior, the inner vision may see mental images, which either

THE ILLUMINED LIFE

have not been externalized, or, if so, have passed from the external plane.

As, for example, books that have been written may have been destroyed, yet the ideas which they expressed and even the form of their expression as books still remain in the interior or mental world.

The mind, therefore, which withdraws itself from the external plane and becomes consciously, or even unconsciously, active in this inner realm, may perceive and thus appropriate and re-express the ideas or types of mental images which are indestructible.

This is the key to many an inspiring speech, poem or invention which may be uttered or given to the world in the same form of expression as that which thought or voiced it in ages past or the same ideas may be expressed in various forms, according to the individual channel through which they pass.

THE ILLUMINED LIFE

"There is nothing new under the sun."

The external man breathes the same air and eats of the same food, yet he appropriates according to his individuality; so, the inner man, using the same thought-substance, being subject to the same mental influences, appropriates ideas and expresses them according to his individuality.

This explains the differentiation of all soul or mind expression.

The greater knowledge brings the greater light and with every ascending step in the ladder of perfection there is an increased understanding of the Infinite.

This understanding of the universal law and the complexity of being, is like light, the light inherent in every soul, the light which brings revelation of God as the Creator of the universe, as

THE ILLUMINED LIFE

the Father of souls, as the omnipresent Love, the omnipotent Power.

This light (Intelligence), awakening in the consciousness, illumines all things and is, as it were, like an universal atmosphere of knowledge, in which souls exist as souls.

This wonderful sea of Intelligence, or Light, like the material ocean, has many channels or currents, like rivers running in all directions.

These thought-rivers, or currents, contain images on certain subjects. For example:

All thoughts imaging fear form a river filled with mental pictures of what has been, or is, feared. All thoughts representing praise, joy, gladness, constitute a river the quality of which is joyous, the pictures in which are beautiful. What a beautiful picture of faith is presented in the 23rd Psalm.

THE ILLUMINED LIFE

Negative and dark thought-currents run as muddy, thick, polluted waters.

Positive, bright, happy thoughts make sunny, sparkling, pellucid streams, invigorating and buoyant.

Poetry, art, science, religion, all have as many streams in this universal thought-ocean, as there are differentiated classes of thoughts about these subjects.

Whosoever is susceptible to fear will attract to his own mind the conditions that belong to the class of fear which possesses him—fear of accident, for instance; or of sickness, or death, and, also, his consciousness will be submerged in the fear currents of the mind-ocean of the world.

On the contrary, whosoever chooses to formulate and hold happy thoughts will ally himself with the thought-currents of happiness or courage.

THE ILLUMINED LIFE

Do you long for knowledge on any special subject?

Then open your mind to the fountain-head, the Supreme Source, and also to the influx from the thought-river containing such knowledge.

Put your question definitely, withdraw all thought from the external world and be still; that is, cease thinking, as though when you have asked a question of a friend who stands by your side, you wait for the answer.

In this interior stillness, wherein is to be found the inner vision and the perception of things in the etheric world, you will receive the answer; if not in that moment, in a similar one at another time.

You are asking the question of Infinite Intelligence.

This, being omnipresent, causes the answer to flow into your mind in such

THE ILLUMINED LIFE

form as will best appeal to your own understanding.

It is your ability to be still, that enables you to receive the knowledge.

It may be conveyed to you as a feeling, a wordless understanding; or, by a vision, or mental images which are symbolic of the idea to be conveyed.

If you do not understand at first, wait for understanding.

Even though you are unanswered for days, keep the receptive mind open on this subject. The interpretation will be given as you are ready to receive it, and thus you will begin the practical life in this thought realm.

You will learn that in this interior world there is nothing to keep you from receiving what you are ready to appropriate; whether it be knowledge or power, patience, courage, or graces and gifts of the Spirit.

You will perceive that you are living

THE ILLUMINED LIFE

on the new basis, the basis of soul, not body.

You are learning the language of soul, and all the various experiences which come to either the mind or soul will more fully enlighten the mind and add to your knowledge of the law.

You will begin to realize, also, that on this soul basis spiritual qualities exist and that they form connecting links between you and God, between you and all souls.

In proportion as you appreciate and feel the depth and greatness of spiritual quality, it will be manifested in your individuality.

This is but the radiation of God's love in the human soul, and when it is consciously recognized it makes character spiritual, for it puts into that character the tenderness and gentleness, humility and grace, which only love bestows.

THE ILLUMINED LIFE

To covet earnestly the best gifts is first of all to covet the supreme Love, that radiation from God which is the foundation of all good gifts and which makes human life the expression of the divine.

Not until self is lost or set aside, can soul predominate in life and character. The experiences which come to one who is seeking to establish his life on this basis will be many and diverse.

They will pertain to the life on the three-fold plane of being, the physical, the mental, and the spiritual.

On the physical plane he may meet with opposition, with menacing conditions. It is for him to overcome all opposition and change the aspect of conditions.

On the mental plane he may find much to depress his mind and to deflect his aims. It is for him to conquer depression and to make high and holy

THE ILLUMINED LIFE

and powerful his moral purposes. This can only be accomplished by realizing the nature of his real being—by taking his stand on the spiritual basis, as soul or spirit.

Spiritually, he is the off-spring of God, capable of insights into the meaning of Omniscience, which is All-wisdom; of Omnipotence, which is All-power; and, of Omnipresence, which is All-presence.

As a spiritual being, therefore, he knows, not only abstract truth, but concrete fact.

He knows and can only say: "I know."

This is truth applicable to the varying conditions of the external life; for, as spirit, though he possesses mind and body, they are but the means of expressing the soul's knowledge and power.

In the midst of all relative condi-

THE ILLUMINED LIFE

tions, to *assume* spiritual knowledge is the first step toward adjusting them. By so doing, he is merely acting upon the basis that the spirit is his real being, the immortal and perfect I.

This being, the real child of God, is not subject to any earthly conditions, hence it may say: "I am master. As master I direct, govern and change all material relations and conditions.

"As spirit, I know.

"As spirit, I have graces and gifts from the Father. I live in the Father, and the Father lives in me."

This is what is meant by the spiritual basis.

You can see now why, though you may meet with obstacles on the physical plane, yet having the spiritual insight, your wisdom will enable you to control and wisely master them.

On the mental plane, though you may meet with discouragement, with

THE ILLUMINED LIFE

sorrow or mental strife, yet realizing that the spirit is above earthly conditions, you may overcome and banish every cloud.

On the moral plane, though you may meet with evil and temptation, yet, if you remember to acknowledge your *spiritual power*, you may win the victory over every allurements.

Having the wisdom of the spirit, you will understand what is commonly called your lower nature and you will deal with it as with a child that needs training and discipline; yet, in your education of this child (your lower or self-nature), you will neither severely condemn nor harshly criticize, but you will at all times have the patience, yet the firmness which wisdom alone can give, because you have not only the wisdom but the love inherent in the spirit.

THE ILLUMINED LIFE

As you thus learn to deal with yourself in the spirit of love, you will learn, also, how to deal in love with your fellowmen.

As you find gentleness and due appreciation of every effort conducive to the spiritual development of your natural man (or child), you will find, also, that gentleness and appreciation are conducive to the regeneration and betterment of your fellow creatures.

Thus will you put into practice the "Love which is the fulfilling of the law."

Love is not only the redeeming and regenerating power, but it is that which makes for perfection.

He who has in his heart love, which is invisible, will finally make manifest the fruit of love, which is the visible perfection of character.

In love there is no condemnation, there is no partiality; there is no seeing

THE ILLUMINED LIFE

of evil; there is no limitation; there is no respect of persons.

To find, then, that love is of God is to find the light that shall shine upon and make glorious your earthly nature.

Study these fundamental truths, if you would know more and still more concerning the illimitable and boundless.

Withdraw your thoughts more and more from the narrowness of petty conditions; fix them upon the vast and wonderful reality of the Infinite.

You will then redeem conditions.

In the morning and at night let your first and last thought be of the majestic and supreme Divinity, in which you live and move and have your being.

Make ready your mind and body for the duties and experiences of the day, by living continually in the shining light of this thought:

"I, as spirit-soul, having mind and

THE ILLUMINED LIFE

body, move among the people about me and in the midst of conditions around me as one illumined. As the radiance of the Spirit of God is in my spirit, I open the doors of my mind and let the radiance of the spirit permeate every thought and shine in every word. With the consciousness that all power is God's power and all knowledge God's knowledge, I realize that in me and through me God speaks; that it is no longer I, the mortal, but I, the immortal, who lives and dispenses the bounty of God."

If you repeat this, ten or fifteen minutes while still in your chamber, you will indeed go forth as one illumined.

No words, however harsh, will hurt you, no discord will move you from your serenity, no clouds of evil or fear will veil from your sight the light of His presence; and, whether you speak or are silent, whether you sleep or

THE ILLUMINED LIFE

wake, the quality of your spirit and your consciousness will be felt and known as a light to those who sit in darkness.

This is the goal toward which your aspirations and your desires lead you.

If, for a moment or a period, you lose your high outlook or the remembrance of your spiritual being, you may be caught in the storm of fear or buffeted by the winds of adversity, and the high waves of the sea of human ignorance.

Recall yourself quickly.

Fly again to the rock which is your sure foundation — His all-encircling Presence.

Remember—*have no condemnation for yourself or for any person, thing, or condition.*

Take the broad view on all questions.

THE ILLUMINED LIFE

Look for that which is back of every condition.

Thus only will you be able to develop the inner sight or spiritual perception in relation to outer things.

It is step by step that the mountain of truth may be climbed, and moment by moment, that the spiritual power may be brought into the natural life.

The sea of light is the realm of understanding, wherein there is nothing hidden that will not be revealed.

Let the light of love grow more and more into the radiance of the perfect day.

“According to His divine power He hath given unto us all things that pertain unto life; whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the Divine nature; for if ye do these things ye shall never stumble.”—II. Peter, Chapter I.

THE ILLUMINED LIFE

I have learned in this chapter:

I. That personal and limited standards of knowledge must be relinquished, if not in accord with universal truth.

II. The power and scope of thought.

III. That it is necessary to learn to be still in mind in order to receive interior knowledge.

IV. The danger of wrong habits of thinking.

V. How to overcome fear.

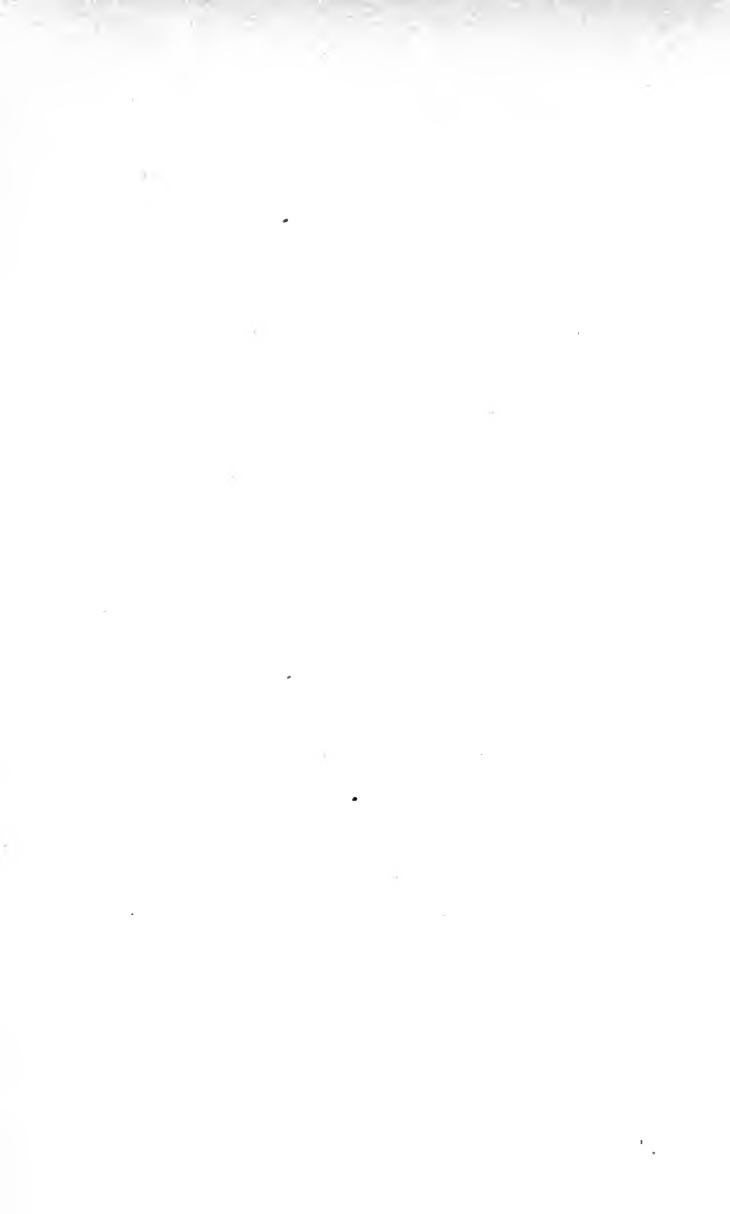
VI. To take a broad view on all questions.

VII. That love is the light of life.



EVERY HOUR OF TODAY, I MUST SET
A GUARD OVER MY THOUGHTS
THAT THEY MAY BUILD BEAUTY
INTO MY MIND, BODY AND EN-
VIRONMENT.

*For as he thinketh in his heart, so is he.—
Proverbs 23, 7.*





Chapter V

THE ILLUMINED LIFE

Thought is best when the mind is gathered into herself and none of the things trouble her, neither sounds, nor sights, nor pain, nor any pleasure, when she has as little as possible to do with the body, but is aspiring after true being.—Socrates.



WITH the spiritual life will come new powers.

There will be now the necessity of conscientiously using every faculty.

As we have seen the possibility of regenerating the will, we shall see, also, the possibility of regenerating the judgment, and here again will be the great advantage of the spiritual basis, for this gives us new standards and high outlooks.

With the clearer insight comes clear discrimination as to the right class of

THE ILLUMINED LIFE

thought and the right mode of procedure.

There is one thing especially to which you should give earnest heed: *Put aside all prejudices. Prejudice is like an adamantine wall, which prevents the mind from perceiving that which is beyond.*

As you grow more and more into the warmth and tenderness of the love-life, your love will melt away these walls, and you will find the blessedness of "doing as you would be done by," not because of the letter of the law, which bids you do for duty's sake, but because of the sweet spontaneity of your loving spirit.

Having this close acquaintance with your own "natural man," knowing its follies and weaknesses, its yearnings and strivings after the spiritual life, you will know the "natural man" of your brother.

THE ILLUMINED LIFE

You will judge his weaknesses as you would like to have him judge yours.

You will be able to imagine yourself in his place and sympathize with him in his discouragements, his hopes and his distressing circumstances.

Thinking of him as the little child who needs training, teaching and loving, you will thereby be able to serve him in the true brotherly spirit.

If he has committed a wrong against society and is pursued with condemnation and punishment, you, as his brother, will seek to comfort and to lead him into the higher and better way.

This will be done by your sympathy, your good advice, your heartfelt fellowship, for you will know that the more widely he has transgressed, the more deeply does he need your love and advice, and service.

You have no prejudice against him,

THE ILLUMINED LIFE

even though his acts must be discountenanced and forbidden, for you will be able to separate *him* from his *acts*.

You will see him as God's child, in his natural state—weak, erring, sinful, unhappy; yet, in his spiritual, essential being, strong and perfect as any soul in God's family.

In the same way you will see all God's children in this spiritual love light. You will judge man, woman or child, not as an offender, however he may offend according to human standards, but as one of the "little ones."

This would not be possible were you to harbor in your heart any kind of prejudice.

You see people whose principles are totally different from yours, whose understanding of life and religion may be exactly opposite from yours; yet, having no prejudice in your heart, realizing the oneness of the perfect law,

THE ILLUMINED LIFE

you will give to every one his liberty to live his life according to his conception of how to live it.

His tastes may lead him to seek happiness in ways that are not your ways. Yet you, knowing that in fullness of time he will desire the highest and best, and desiring, will seek, can wait with patience and charity for his turning.

You will thus learn to live, not only in harmony with your own soul, but in harmony with all souls.

Your discriminating faculty will become keen, clear, penetrating, yet always tempered with the warm atmosphere of your loving heart.

The true life can only be based on strict justice.

When you have learned to be just to yourself, you will be just to your brother, and this exact justice will be allied always to the supreme quality,—

THE ILLUMINED LIFE

the one which embraces all, namely: LOVE.

In this continuous practice there will be increasing readiness to adjust your thought, word and action always from the spiritual viewpoint. With practice will come knowledge of how to adjust yourself definitely to every relation in the natural life.

Not only this, but knowledge of how to gain a new influx of light, life and power from above.

Judgment is the fine balance between reason and intuition.

Judgment determines the use of intelligence on the natural and the spiritual planes.

Attaining to that clear inner vision sometimes called spiritual perception, and exercising the same intelligently and conscientiously, your whole character will be permeated with the sense

THE ILLUMINED LIFE

of equity, which is the spiritual side of justice.

The judgment faculty regenerated is the mediator between the spiritual and the natural life.

With the many and varying phases of the thought-realm, referred to in the last lesson, you will find it necessary to have a keen discrimination, not only of what to accept or to reject, of the many thoughts that contact your mind, but to determine the kind of knowledge that you desire to draw to yourself.

For this it will be necessary to study carefully the positive and the negative aspects of consciousness, which will attract specific knowledge or conditions.

To be in a positive mood is to be centered with the will turned on an idea either for good or for evil.

To be in a passive mood is to be mentally drifting, allowing the will

THE ILLUMINED LIFE

to be easily influenced or swayed by conflicting conditions.

One may be positive in negative thoughts or qualities, or, negative in good thoughts or qualities.

In an intense positive state of emotion, thought is powerful and attracts to itself that which is of like quality. Beware of the mood which makes your thought a magnet for attracting wrong conditions.

For example:

To yield yourself to grief, anger or intensity of any kind, causes your thought to draw its kind; or, possibly, to submerge, for the time, your whole consciousness in that particular thought-current, be it what it may.

The quality of thought indicated by anger, grief, etc., is negative in the same way that darkness is negative. It has no reason for being, except the absence of its opposite.

THE ILLUMINED LIFE

Avoid negative thoughts, at all times, in order to avoid negative conditions.

In this, you will practically realize the benefit of happy, hopeful, joyous moods, and will perceive the law, as exemplified in these illustrations.

It is urged that you practice again and again, every moment, the highest truth that you know.

Moment by moment, day by day, establish the habit of right feeling and right thinking, and when you desire to accomplish any specific end, deliberately sit down and think earnestly, intensely, upon that subject.

If it be knowledge you would attain, formulate your desire in specific terms, as to what knowledge.

For instance:

Suppose you desire to know something on the law of thought transference. Then say in words like these:

THE ILLUMINED LIFE

"I desire to know the law of thought transference."

Having said these or similar words earnestly, after some moments affirm with equal earnestness: *"I know the law governing thought transference."*

Then wait. Keep the mind open, ready for the answer.

As said in the last lesson, everything depends upon the stillness of the mind; yet, you will notice that the necessity of holding the mind to a particular issue is emphasized.

Practice focussing the mind, ten minutes at a time, gradually increasing the time spent until you are able to hold your attention upon the specific thought as long as you desire.

It may prove difficult at first, but with this, as other things, practice makes for perfection. Practice is absolutely essential to proficiency.

Meditation is a total abandonment

THE ILLUMINED LIFE

of all thought—a complete surrender to the subject in hand and a passive expectancy of response.

Having given yourself earnestly to either exercise, for the required time, rise, and go about your duties with the happy assurance that what you ask will be answered, when you are ready to receive it.

It may be that your answer will come while you are sitting. If not, be assured that you will receive it, sooner or later, perhaps some moment when you least expect it.

It may come directly into your consciousness as a thought.

It may be revealed in a book or in conversation with a friend, or in a dream, or through some incident in your daily routine work.

So infinite are the ways and means by which our Father reaches His children that all things are significant.

THE ILLUMINED LIFE

Only the listening ear catches vibrations from the higher realm.

Only the faithful heart is worthy of revelations from the Inmost.

Only the discreet tongue is able to utter words out of the law.

So, it behooves you to keep at all times responsive to the Infinite Intelligence from which you may receive that which will upbuild your life powers and increase your life knowledge.

"Whatsoever ye sow, that shall ye reap."

Whatsoever thoughts you think, in due time, will return again, laden with the good or ill which they carried forth.

You will see that you are now living more and more upon the subjective plane, and, as you continue to analyze, classify and understand your experiences, your faculty of judgment becomes more keenly developed.

THE ILLUMINED LIFE

With fine insight and the delicate weighing of qualities which judgment makes possible, you become more fully equipped in the use of your faculties.

Forget not, that it is in proportion as the natural self is made subservient, that you, the spirit, are more susceptible to the Divine Presence.

It is this reliance upon the Divine which makes man God's greatest instrument, and enables him to be ordained for the great ministry.

It is the destiny of man the creation, to become the perfect expression of the Creator, in whose image and likeness he is made.

The progress of attainment is shown in the degrees expressed, that is, in the going from glory to glory. By the use of those faculties given in the beginning of physical life, there is attained an understanding of variety, multiplicity, and excellence.

THE ILLUMINED LIFE

Use the power which you have in order to attain more.

The more is not that which is created, but that which is expressed because of your faithful use of what you have.

If, in your daily life, you find an increasing consciousness of love, it is not that you have created more love, but that your consciousness has expanded to feel and to express more.

You will thus perceive that there is a great difference between an intellectual apprehension and a soulful realization.

By realization is meant feeling.

To put the matter simply: pause for a moment and think of the difference between words uttered by a machine, a mere piece of mechanism, and by a soul.

Love, life, power—belong to the soul.

THE ILLUMINED LIFE

The fullest expression to these on every plane of existence is necessary to the perfecting of every character.

Therefore, seek to express this Divine Trinity in every thought, word and act.

When you wish to draw from the ocean of wisdom, try this, go out into the silence of the night, look up at the shining stars.

Let your soul be filled and thrilled with the majesty of the glorious pag-eant.

Circling paths of the planets are indeed symbols of the Divine thought which transcends and includes all smaller circles of causation in the infinite sweep.

Realize this, and with a new, a divinely exalted sense of the All-Being, filled with the reverential awe of one to whom has been given a glimpse of

THE ILLUMINED LIFE

Infinity, you are then open to the Vast, the Eternal, and Boundless.

Returning in this mood in your dreamless sleep will come floating in through every avenue of your mind, streams of knowledge concerning deep and hidden things.

You may not know or be conscious of what you have gained when you awake from your beneficent tutelage. Yet, in due time, you will speak words of wisdom that will feed many souls.

You will understand a higher law and in that understanding will be peace and power.

More and more will you learn how to ask and receive illumination from the Highest.

Ever after will your heart long for the perfected expression of the ideal! Ever after will your inner eye be entranced with this glimpse of The Illumined Life!

THE ILLUMINED LIFE

I have learned in this chapter:

I. That prejudice is one of the greatest obstructions to spiritual life.

II. The power of Love.

III. The value of good judgment.

IV. How to attain the positive mood.

V. The secret of concentration and meditation.

VI. How to gain wisdom and power.

VII. What is meant by the ILLUMINED LIFE.

I MUST MAKE EVERY THOUGHT,
WORD AND ACT SHINE WITH THE
LIGHT OF THE SPIRIT, TODAY.

*Arise, shine; for thy light is come, and the
glory of the Lord is risen upon thee.—Isaiah
60, 1.*





Chapter VI

THE THREE-FOLD PLANE OF BEING

The end of progress is unity. The end of degradation is division. The soul, therefore, which ascends, tends more and more to union with and absorption with the Divine.



THE illumination of soul should induce felicitation of mind and regeneration of body.

As a result of the spiritual viewpoint of life, the soul comes into new consciousness of her grand possibilities. Good judgment determines the power to adjust or change relations.

With spiritual understanding, with fine judgment, with polarized will at one with the Divine, you may accomplish what you will. Glorious achievements reward the intelligent direction

THE ILLUMINED LIFE

of psychic, mental and physical forces.

Man is a triune being, functioning on the three-fold plane of activity called respectively, the physical, the mental and the psychical.

Each phase of the trinity is dual.

The ego or individual is commonly called soul; but soul is the lower half or earth side of spirit, and is the intermediate between spirit and mind.

Spirit is the divine, the perfect, the individualized off-spring of the great Unmanifest—always at one with its Source.

From *psyche*, the Greek word for soul, originates the word psychical, meaning that which relates to soul and its experiences on the intermediate or subjective plane between mind and spirit.

The ego, that is the dual individual, Spirit-soul, may be compared to a globe, the upper half of which, being

THE ILLUMINED LIFE

pure God essence, is ever in the light.

The under half, is of the same essence, and is that aspect of spirit called soul which manifests through embodied matter and exists in the shadow of earthly experiences.

The upper half is spirit—that which is illumined and is the higher self, the child of God, the Christ, or Only Begotten, dwelling forever in the bosom of the Father.

The under half is the *dreaming* ego, the unawakened soul in its ignorance, thinking itself separate from God, and vaguely groping through sense experiences to find in external things that peace which can only be found in conscious union with God.

Experiences which refer to the spiritual consciousness are properly designated as spiritual, meaning thereby their spiritual quality.

Experiences which relate the grop-

THE ILLUMINED LIFE

ing, matter-shadowed soul to the phenomenal aspects of the intermediate realm, are psychical.

In the center (the invisible realm) we find the One, Unity.

On the circumference (the visible realm) variety, diversity.

Spirit and soul constitute the first duality in the trinity of Being.

Intuition and intellect constitute the second; character and body, the third.

The intellect, or rational faculty of mind, which is continually active, attains knowledge through reason. The intuition, is the receptive faculty and receives knowledge direct, or without conscious reason.

Experiences which awaken aspiration or revelation concerning truth of Being are spiritual. Those which transcend ordinary mental activities, and include phenomenal sight, hearing and feeling are psychical.

THE ILLUMINED LIFE

Experiences which relate to states of mind or to processes of thinking, are mental.

Experiences which relate to the body or physical environment are on the physical plane.

Relations and conditions on these planes may be changed by the attitude of consciousness toward them. Apprehending the significance of the spiritual plane, man aspires to spiritual knowledge and relates himself to spiritual Being, realizing that it is from the Spirit that all light proceeds.

In proportion as he raises his consciousness to the spiritual plane will be his illumination or light on the psychical plane.

What before had been mysterious, vague, shifting and unsatisfying on that plane now becomes clear. Understanding and controlling his physical nature, he may learn how to govern and

THE ILLUMINED LIFE

control his psychical and emotional nature.

In the same way the spiritual light floods his soul so that he understands how to use his mental faculties and thus control his relationships on that plane. Similarly, may he become master of the conditions on the physical.

Simply stated, the whole matter may be summed up in this:

He who has found his life in God controls his life as man.

On no other basis can there be ground for saying to every man, woman or child: "Your birthright is dominion over yourself and all things in your world."

Think for a moment what it means to be able to say to the humblest and poorest of God's children: "You may lift up your head, rejoice and be glad, for the glory of the Lord is within you, the strength of the Spirit is yours; God

THE ILLUMINED LIFE

is no respecter of persons. To you, therefore, is given this power, this perfection, this gracious likeness."

The reason for this lies in the fact that every human being has the three-fold nature. If he be not conscious of the higher, it may be your privilege to awaken him that he may become conscious of it.

The poor brother who lies degraded and besotted in the gutter is simply he who is living in his senses, that is, on the physical plane.

His idea of happiness is in the gratification of the senses, having his thought, feeling, desire and attention wholly absorbed in physical sensations.

He ignores or knows nothing of any higher plane or any better life, or else he has no strength to rise to it. He is the prodigal feeding upon husks.

Can you not go to him with love in your heart, knowing that he is one of

THE ILLUMINED LIFE

the little ones, and say such words as he can understand, such words as would convey your sympathy, your charity, your belief in the possibilities of his manhood?

Say to him directly: "Come, brother, rise. Come with me, I will share my food with you, I will find a place for you to work. I will be a comrade to you. I will help you, for I believe that you can be clean in your thought and your body. I believe that you can be good, that you can control this weakness. Come, let us work together for a better, truer manhood."

Would this not inspire him with hope, with confidence, with an inspiration to do differently and impel him to say: "I will arise and go to my Father!"

This would mean to him the creation of perfect harmony, and equilibrium of power on the threefold plane,

THE ILLUMINED LIFE

and with this established, he could no longer be contented to lie besotted and useless.

With the same motive and feeling in your heart as that with which you approached the other, (remember, you have put away all prejudices and condemnation) can you not go to the poor, homeless outcast, yes the Magdalene, despised of all, saying to her: "Sister, turn your face to the light, forget the past, begin now to live the pure, holy life. You can. It is not too late. Now is the time. Let me help you."

Could you not persuade her to make a new beginning and finally lead her upon the high and sunny tablelands, where grow the beautiful blossoms of her spiritual nature?

To the abused, neglected child can you not speak words of encouragement and comfort? Can you not, by trusting his honor, teach him the beauty of

THE ILLUMINED LIFE

truth speaking, of happy, sunny-hearted obedience?

It is this love given in childhood which is as a hidden treasury from which in mature years he may draw forth memories of all that is sweetest and best.

It is this love, also, which may furnish the strength to resist a temptation, the faith to believe in the face of adversity that there is One whose love is sure.

Whenever you meet a child on the street, stop a moment, look into his eyes and give him the best in your soul. This is your privilege, your precious opportunity.

In this way you will enter upon your divinely appointed mission to go forth into all the world and preach the gospel, heal the broken-hearted, preach deliverance to the captives.

In this way you will redeem those

THE ILLUMINED LIFE

who are held in bondage on the physical, mental or psychic plane and lift them into the consciousness of the spirit, where there is no bondage and where the light of God's Presence always shines.

There have been given, so far, illustrations of those who need to be lifted from the physical plane of consciousness. As there are sufferers on the physical plane because of physical, mental or psychical transgressions, there are also sufferers on the mental and psychic planes.

The transgressor is he who on any plane either knowingly, or, unknowingly deviates from that which is just and right.

The transgressor on the mental plane is he who dominates or subjugates those of weaker will than himself or who willfully uses his mental faculties for evil.

THE ILLUMINED LIFE

On this plane it will require a greater concentration of your loving quality, much patience and perseverance, in order to penetrate through the self-will of such an one. But do not despair to serve him. You can always think of him as, *in the spirit*, susceptible to the light, and some day, when you are least aware, the love-flower may blossom in his heart.

The conditions of human development are so varied that many phases and shadows of darkness will need to be penetrated by the light before the perfect awakening.

Yet in the wonderful provision for the development of every soul, our Father has many devices which operate ever through an infinite variety of channels.

Though you may not see the effect of your effort in individual cases, remember this: no good seed is ever lost.

THE ILLUMINED LIFE

Some time, somewhere in the Great Forever, the light ray from your loving spirit will be felt, and thus contribute to the perfection of those souls to whom your thought and service have been given.

Living every moment up to your highest aspiration and according to your best knowledge, you establish harmony in your own being and the right relationship toward all living beings.

You now know your thought-quality determines the experiences you attract; how, by serving your brother, you will stir his spiritual consciousness toward awakening, and more than all and above all, you know how, in this ministry you will find that wonderful nearness to God, which will enable you to be as a light shining in darkness.

In time you will realize that it is

THE ILLUMINED LIFE

not you who work, but the Father who dwelleth in you.

In this view of your individual soul, many truths will be revealed to your mind that unlock the mystery of character and temperament.

You will see the impossibility of true judgment, when judging only from the viewpoint of appearances; but, the apprehension of the Whole, conveys true understanding.

Through this, you may have all charity, all love and all patience for the one who, no matter how degraded, apparently tends ever to attain perfection.

The perfect balance between these three planes of being makes the individual harmonious, complete in each department of his nature, capable of seeing, feeling and acting as one possessed of wisdom and power.

Do you see how vast the difference

THE ILLUMINED LIFE

in quality and character between those whose "I" is polarized to the lowest or to the highest plane?

Intensity of interest determines intensity of attention which results in distribution of energy, and consequent activity. This is polarization.

To be polarized on the physical plane would mean an active practical sense-life, with duties, interests, social pleasures and all that pertains to the external world.

Polarization on the mental plane would mean intellectual pursuits, love of scientific knowledge with specific predilection for analyzing, classifying and arranging facts or knowledge gained through deductive reasoning.

The negative side of this plane would create in the disposition, aggressive will, love of argument, dominant characteristics.

THE ILLUMINED LIFE

The positive side would indicate clear, logical perception, with capacity for management of details in affairs.

Polarization on the psychical plane would mean a preponderance of interest in emotional experiences.

On the negative side this would produce great sensitiveness, violent and sudden impulses of emotion, great enthusiasm, susceptibility to mental, psychical and physical conditions.

On the positive side it would indicate high aspirations and inspirations, deep sympathy, clear intuition, pure devotional fervor, creative gifts and the sensibility that both quickly feels and is also capable of expressing spiritual truths.

You can see at once that the character is poised only when there is full use and perfect control of every faculty on these three planes of being.

THE ILLUMINED LIFE

The reason that this is emphasized and re-emphasized, is because of the necessity of cultivating the God-like love.

This love is the light of the spirit which is inherent in every man. When this is uncovered, coming as it does from the highest realm of Being, it sheds its radiance upon the psychical, mental and physical planes, until the whole man is "born again" and becomes a "new creature."

He who is illumined by love's light in his emotional nature is inspired by the true feeling which will find expression in true thought and true action.

By true, is meant that which is true of the spirit, hence you may trace the direct descent of what, in spirit, is love; in the soul, sympathy; in the mind, charity; in the life, Brotherhood.

THE ILLUMINED LIFE

This is the grand consummation towards which humanity everywhere is hastening.

Since the destiny of every soul is to express the heavenly through the earthly, it is essential that the heavenly, and every step of the process from the within to the without, should be known, understood and practiced.

With this key, seek to find wherein you lack balance.

If temperamentally you are inclined to polarization on the physical plane, counteract that tendency by withdrawing your interest somewhat from the purely physical, through your change of view concerning it. This will enlarge your conception of life and of hidden things which lie back of human experience on every plane.

Understanding that the outer is the

THE ILLUMINED LIFE

clothing of the inner it will not be
long before you may look

Into great Nature's open eye
To see within it trembling lie
The portrait of the Deity

If temperamentally you are inclined to polarize on the mental plane, modify your love of dominance and aggressive assertion, by constantly realizing that however strong your reason for explanation or insistent direction, there are other ways of gaining knowledge and other ways of attaining the end than those which so strongly appeal to you. In other words, cultivate charity for others' opinions and earnestly practice in every association both sympathy and forbearance.

If you find yourself temperamentally polarized on the psychical plane, inclined to feel hurt because some one has received more attention than yourself, or to yield to such emotions as

THE ILLUMINED LIFE

fear, anger, jealousy, et cetera, open yourself to the reception of the warming, spiritual quality of that *love which thinketh no evil, which hopeth all things, endureth all things, and beareth all things.*

This perfect adjustment within yourself, this constant living in the love atmosphere will teach you exactly how to adjust yourself to your environments and the people with whom you are associated.

It may be that even in your family relations there are misunderstandings and unpleasantness.

If so, here lies your great opportunity.

First of all, realize that it is not in the motives, but in the misapprehensions that inharmony originates. It is not intentional, but temperamental antagonism that must be overcome.

If your light has been first uncov-

THE ILLUMINED LIFE

ered, it remains for you to hold it so steadily, that not only may *you* be illumined by its radiance, but all those about you.

If you continually seek to live on the highest plane, consciously receiving and consciously using the divine potency, the influence even from your silent presence will be as oil upon troubled waters. When you speak, the very tone of your voice will convey the "soft answer that turneth away wrath."

One thing is most essential in family relationships, yes, in all relationships, and that is the recognition that every soul is working out its own destiny, and must be left free to develop its individuality without coercion, condemnation or undue influence.

Whatever you can say or do in a loving spirit that will be accepted, that

THE ILLUMINED LIFE

say or do. Having done your best to help or guide, leave the results.

In all your thoughts and words let the light shine.

Murmur at nothing. Have no regrets, no grief, even though your counsel, your proffered help be rejected with scorn.

You may fail hundreds of times but keep on trying, believing and trusting that God is your Helper and will bring you to victory.

In your attitude toward even the nearest and dearest, remember they *do not belong to you; they belong to God*. In the larger sense they are not *your* sons and daughters, your father, mother, husband or wife. They are your brothers and sisters.

They are souls traveling on the same road to the same goal.

If they see differently from you it is

THE ILLUMINED LIFE

simply because they are not in the same stage of development.

They cannot see as you see because they have not your viewpoint. Let them alone, love them, speak or be silent as seems best, but know that in the fullness of time their light will shine forth and they, too, will be as those resurrected into new light.

I have learned in this chapter:

I. The reward of intelligent control and the direction of individual forces.

II. That I must understand the different phases of my being and personality in order to better those phases and round out my character.

III. That the practice of charity is real brotherhood.

IV. The quality and classification of thought.

V. That I must understand myself in order to understand others.

THE ILLUMINED LIFE

VI. That all souls are on the way to perfection.

VII. That by living my highest I am helping all others to live their highest.



I WILL WATCH CAREFULLY TODAY,
THAT LOVE, NOT SELFISHNESS,
MAY BE THE MOTIVE OF EVERY
ACTION, THE INTERPRETER OF
EVERY EXPERIENCE.

*If any man will do His will, he shall know of
the doctrine, whether it be of God, or whether
I speak of myself.—John 7, 17.*



Chapter VII

RULES FOR THE PRACTICE OF LIFE PRINCIPLES

It is better to be master of self and direct the soul than to be master of the universe.



O make the matter more clearly understood concerning the best means for maintaining harmony and developing the faculties in this three-fold nature, certain special instructions are here given concerning your physical, mental and psychical being.

The physical is an instrument used by the soul and mind for the expression of the life of the individual.

As an instrument the body should be kept in good order. Every organ having its proper function, if in a healthy state, makes it possible for all

THE ILLUMINED LIFE

work to be done in the most perfect manner.

Clean, wholesome conditions as to environment, and simple nutritious food, (such as fruits, nuts, salads, vegetables) are necessary.

Meals should be taken regularly and eaten in the most happy and harmonious state of mind. Fresh air, bathing and plenty of exercise should be the programme for every day.

You will find that in carrying out this mode of life, it is of the greatest advantage to do all things at regular times and with unrelenting faithfulness.

Upon your systematic arrangement of time much depends.

The body, as well as the mind, is subject to habits. It is therefore important that you establish the right habits, not only because it will be easier, but because it will be of the

THE ILLUMINED LIFE

greatest importance in your character building.

Here is a special physical exercise which takes but a few moments of time and yet energizes and invigorates the whole body.

After your bath and before fully clothed in the morning, see that you have a free circulation of air in your room. Stand erect. Then, take seven deep breaths. With each inhalation mentally repeat the word: "life"; with each exhalation, the word: "health." Then inhaling slowly, stretch out to the right and tense the muscles of the right arm, holding the fingers stiff and stretching as far as possible.

Do this three times.

Then, repeat the exercise by stretching the arm in front, tensing the muscles as before. Tense and stretch the head, neck; then, left arm, then right and left limbs.

THE ILLUMINED LIFE

After each period of intensity, withdrawing all energy and leaving each organ perfectly relaxed, finally tense the whole body and then relax, the period between tensing and relaxing being about half a minute.

The happy state of mind in which these exercises are practiced and the methodical habits of daily living will tend to insure a sound, healthy body.

The mental attitude toward the body and toward all material conditions, such as the weather, the kind of clothes, the temperature, should be entirely free from irritation or prejudice.

Harmony is your keynote. Your thought and appearance should radiate harmony.

Having this understanding of the necessity of giving due attention and proper care to the body, you are now ready to proceed consciously in the development of your mental powers.

THE ILLUMINED LIFE

To this end examine your habits of thought. See wherein you are lacking. If you find that you are unpunctual, careless and superficial, find the remedy, by a persistent practice of the opposite.

See that you are careful, exact and accurate in what you think, in order that you may be exact, careful and accurate in what you say.

If you lack continuity in your mental activities, take this matter and work with it until corrected. On this point you will find the practice of concentration very helpful, and indeed necessary, as explained before.

Concentration is the ability to focus attention upon a definite idea or word.

In order to cultivate concentration, make it a rule to practice five minutes at a time at stated intervals; that is, to think upon one subject during that five minutes.

THE ILLUMINED LIFE

At first you may find all sorts of thoughts coming into your mind and you will say it is impossible to keep the attention without interruption or diffusion. But five minutes at a time, four times a day, even at the end of one week will bring great results.

Then increase the time to ten minutes and so on.

By and by you will discover, not only the ability to give fixed attention to any subject, but an increased understanding and strength of will in the accomplishment of any purpose.

Then look to your habit of accuracy in speech.

See whether you tell things exactly as they are and whether you keep your thought true to your own standard of justice.

For example, when you agree to keep an appointment at a certain time, do not allow yourself to think that a

THE ILLUMINED LIFE

few moments more or less will make no difference.

Compel yourself to be just by compelling your mind to be relentless in the fulfillment of its promises. There may be times, of course, when it is impossible for you to keep your appointment on the minute; nevertheless, you should see no obstacle to the fulfillment of your promise. You should see yourself at that place at the appointed time. The effort to get there will then take care of itself.

Thus you will be building a foundation for character by cultivating and developing the right mental fibre, the right moral tone.

The lower self is like a child which needs training and development. Until the spiritual man is awakened the natural man expresses thoughts and feelings which originate in the lower self.

THE ILLUMINED LIFE

Habits of thought, therefore, which have been childish, weak and characterless must be changed. See that you use your power of thinking to good purposes by recognizing that what is worth thinking at all is worth thinking well.

Adapting the words of our wise Emerson, it may be said—using *character*, in place of “A day”—CHARACTER “is a more magnificent cloth than any muslin, the mechanism that makes it is infinitely cunninger and you shall not conceal the sleezy, fraudulent, rotten thoughts you have slipped into the piece nor fear that any honest thread or straighter steel or more inflexible shaft will not testify in the web.”

By this you will understand, that character is made by the thoughts you think.

THE ILLUMINED LIFE

Not less necessary than accuracy is *sincerity*.

He who sincerely, honestly desires to build his house made without hands must see to it always that his motive for any act is sincere; that every thought and every word given to himself or others comes straight from the depths of his sincere earnest soul.

This it is which will make him uncompromisingly just, true in every relation, and the practical outcome will be that, as he becomes just, in consideration of that which is due to all men, he will neither give nor yet receive unjustly.

To illustrate:

In your careless, thoughtless, natural life, you may not have scrupled to take time from those with whom it was precious, to converse and dally over inconsequential matters. Perhaps, too, you did not scruple to take from

THE ILLUMINED LIFE

yourself valuable moments for fruitless pleasure or sluggish dreams. Or when you were asked to give something to the one who seemed needy, or, who perhaps unjustly demanded of you gifts of money or time, you would yield to the demand without thought as to whether it was just to that one or yourself.

You would act in the easiest way, regardless of whether it was wisest.

Do you see how the element of justice enters into every phase of life?

As you think upon the matter you may see that to give money, time or favor may be the grossest injustice to the suppliant.

Do you ask why?

Because you may be robbing him of an opportunity for developing his self-reliance. You allow him to depend upon *you* to help him out of his diffi-

THE ILLUMINED LIFE

culties, when possibly it would be the most valuable lesson for him to help himself.

This is merely a hint to show you the necessity of considering wisely and well the vast influence exerted by your thoughts upon your own character and also upon the characters of your brothers.

There may be times, as you know, when the time, money or favor lovingly given, will be the greatest possible boon, and would assist a depressed soul more than anything else you might do.

Of this, you must judge according to circumstances. Only *think and act always as one who knows*, as one who does what he does, *because he knows*.

To be master of your thoughts, and that you may control impulses, calmly reason within yourself over the effect of every thought and action, failing

THE ILLUMINED LIFE

not to remember "that as a man thinketh in his heart so is he."

By continuous practice in overcoming wrong habits of thinking, you remove all obstructions from the mind. It becomes filled with bright, beautiful and happy thoughts which allay the emotions of fear, anxiety, discouragement and all vicious, mental conditions; thus, is your own mind co-operator with your better nature, your spiritual being.

The soul, as the earth side of spirit, is the realm of emotion. The higher, or spiritual side, is that from which comes the warm bright radiance of the Spirit. This is love and wisdom.

All emotions, when illuminated and permeated by love's radiance become charged with the gracious qualities of the spirit.

This psychical being when not reinforced and sustained by spiritual

THE ILLUMINED LIFE

judgment is sensitive to negative earth conditions, and often takes on feelings that depress and terrify.

One thus sensitive, through his psychical or emotional nature, may see, hear and realize much inharmony and discord that originate and predominate on the psychic plane. It is here that he may see strange sights and come in contact with strange conditions.

The senses on the psychic plane called clairvoyance and clairauidience may be developed and if he be not master through his knowledge of how to deal with these conditions, he may become, not only influenced, but enslaved by them.

The one great and unfailing method of throwing off negative conditions, is to *know your true being* as spirit which is *always* free.

The secret of mental inharmony, irritability and violent changes of

THE ILLUMINED LIFE

mood often lies in the fact that these influences from the psychical realm befog the judgment and pervert the emotions of the one who is not yet spiritually awakened.

From this source, also, disturbing dreams, visions, the seeing of ghosts, so-called, and all that goes under the name of psychic phenomena, originate.

In order to strengthen and polarize the mind to the truth which makes free, it is necessary for one thus sensitive to make strong declarations that will disconnect the thought wires from all negative influences.

For such purpose it is suggested that every morning before leaving your room and every night before retiring, you stand erect, and, after drawing several deep breaths, realizing the omnipotent Life within, utter aloud these words:

“I, the spirit, am strong, free and

THE ILLUMINED LIFE

radiant. I am polarized to the highest. I am not susceptible to any influence or negative thought from any source, whatever. I am free from all negative magnetic, mental or psychical attraction. I am individualized—because, I am conscious of the light of the Spirit. I reverently acknowledge that light has power over all darkness and no thought or word or emotion from any source can extinguish my light or make me less than master in my world. I exalt and glorify the heavenly light, which is as a lamp unto my feet and a light unto my path. In spirit I am Light. I will arise *and shine with the glory of my Father.*”

By thus training the mind, soul and body, moment by moment, day by day, you will become a fitting instrument for the expression of the all glorious life, and the power of Infinite Love.

I have learned in this chapter:

THE ILLUMINED LIFE

I. That in order to give the body proper care, the right thinking and feeling must be established by right habits.

II. That definite times for practice of definite exercises are necessary to secure best results.

III. That to think of the lower self as a child that needs training is to have more patience, charity and wisdom in dealing with it and with others.

IV. The value of accuracy and sincerity.

V. Happy thoughts like sunshine clear away all disturbances.

VI. That to throw off negative conditions I must realize my true being.

VII. That mind, soul and body must work in harmony in order to attain the goal.

TO BE WORTHY OF EVERY TRUST,
TO BE KIND, TO BE TRUE, TO BE
JUST, TO BE CHEERFUL AND PA-
TIENT, IS MY EARNEST AIM FOR
TODAY.

*Ye have not chosen me, but I have chosen you,
and ordained you, that ye should go and
bring forth much fruit, and that your fruit
should remain; that whatsoever ye shall ask in
my name, He may give it you.—John 15, 16.*





Chapter VIII

THE SECRET OF APPROPRIATION

Call unto me and I will answer thee and show thee great and mighty things which thou knowest not.—Jeremiah.

When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord, thy God.—Isaiah.



HE destiny of life is expression.

All living things must add to the sum total of expression in the universal whole. Not otherwise can their destiny be fulfilled.

The beauty, form and fragrance of the rose, is the rose life expressed. The stem, leaf, blossom and fruit are necessary to the completion of the plant life. Thus all nature is, in the combination

THE ILLUMINED LIFE

of form, color, beauty, substance, the expression in diversity of the unseen unity.

To man who is not only the epitome of nature, but of the Creative Life itself, has been given not only the power of unconscious expression in form and mental attributes, but manifold possibilities of expression, of which he has scarcely dreamed.

This is the deep underlying secret of his continuous and never ceasing desire to know in order that he may do.

In *doing* lies fulfillment of Being.

Equipped with a healthy body, clear, clean mind and finely poised psychical nature you may be the channel, through which is transmitted the great Light.

Take your stand, then, from the moment you realize the significance of your wonderful possibilities, upon

THE ILLUMINED LIFE

the ground that henceforth you stand as one absolutely untrammelled.

You have ascended from the earth to the heaven.

You have ascended from the consciousness of mere body or mind, to the consciousness of Spirit, your true Being.

To retain this consciousness, to walk continually upon the tablelands and high plateaus of the spiritual life, it is needful that you not only discipline the mind into right habits of thoughts, but that you learn to enter into a state of such deep stillness that all thoughts cease.

Can you imagine such stillness wherein you *know* but do not think?

This is the state in which you receive conscious revelation. It is beyond the functioning plane of mind, or soul. It is the great deep of the Spirit, the se-

THE ILLUMINED LIFE

cret place where you face the Eternal, and know the infinity of Life.

Unlike the unconscious teaching that comes in your dreamless sleep, this fills your consciousness, yet stirs not your mind. Here, you may ask and instantly receive the answer, yet your questioning will not be put as a form of thought, but be more like the conscious reception of a supply, where before there had been a lack.

You will by this time have become so earnest in your desire to live the spiritual life, that gladly will you give your time in pursuit of the rich treasures to be found in the Spirit.

Here is an outline of certain methods of procedure by which you may cultivate the power to go into this stillness at will.

In your mental discipline you were taught to use words with the design of developing your powers and also

THE ILLUMINED LIFE

the ability to maintain passivity. This is good practice on the mental plane, and is necessary in order to cultivate the right mental habits.

Now, however, you are to practice a state of thoughtlessness.

For that purpose prepare a room to which no person but yourself has access. It may be a small room, if no other is available; or, it may be a portion of your chamber set apart for this special purpose.

Place your chair, which should be of such height that your feet will rest squarely on the floor, so that when sitting you will face the east. Let the light in this place be softened to a mellow twilight. Let there be an abundance of fresh air. Have a table, a few spiritual books, one or two inspiring pictures, but nothing else in the room.

Select an hour—preferably in the

THE ILLUMINED LIFE

early morning—when you can seek seclusion in this quiet place.

After a few earnest reverential words, audible or inaudible, voice your yearning desire for spiritual consciousness. Take a few long-drawn electrifying breaths. Sit erect in the chair, and wait, *placid, motionless, thought-less*.

Many thoughts may come without seeking. Pay no attention to them. Make no mental effort. You are now like the diver in the sea, going down, down, down, into the still place where no storm can stir the waters.

Remember to select an hour as not only a definite time when you enter the room, but a definite time in which you can remain in the room.

Then, without varying one moment, without missing one day, pursue this practice for at least four weeks (or, better still, indefinitely).

THE ILLUMINED LIFE

In due time you will find the stillness. Many times it will seem as though you are a passive spectator to wonderful scenes spread out before you, scenes symbolic of mighty and hitherto, to you at least, undreamed-of truths.

Such visions as came to prophets and seers of old, may be yours.

Revelations of law, the gifts of prophecy, the mighty power of decree—all this and more may be unfolded to your consciousness in these silences, yet whatever comes let it be incidental.

Do not allow the most alluring vision to lead you aside from your purpose—that of being *thoughtless*.

Relax not in your practice of this stillness. It will teach you of the soundless and the voiceless, the all-thinking, all-knowing One.

The soul learns truth, as the child

THE ILLUMINED LIFE

learns environment, first by perception and absorption, then by experience.

Whatever you learn in the stillness will be operative in your life, both interiorly and exteriorly.

If for one moment you have experienced this wonderful all-knowing state, you will have passed as definitely into the higher stage of Being, as the bird which has come forth from out of the shell. Never again will you be as before, the unknowing one.

This is the secret of gaining spiritual knowledge, of healing, of inspiration. It remains for you to practice until you know how to "ask what ye will."

You will find as time goes on that you are beginning to use every faculty on its own plane, and at any time you choose.

By faithfully observing these instructions as weeks and months pass, you

THE ILLUMINED LIFE

will continue to unfold new powers of being.

You reach one expression only to make possible another and another upon every plane. With no limit to your possibility of appropriating from the Divine Source—what may you not express in your individuality?

The secret of appropriation and expansion lies in the use, the free giving forth of what you are, and what you have.

If it is more faith which requires an abandonment to our Father, the unseen, yet ever-present One, express or give forth to the utmost that which you have.

If it is more life, wisdom, power, again express what you have, always with a joyous expectancy of more in the moment of need.

Coming to the practical and commonplace, suppose you have small fi-

THE ILLUMINED LIFE

nancial means, perhaps not enough with which to purchase a day's supply of food.

What do you do?

Sit down and cry and bemoan your fate and fear that dire poverty will overtake you, that you will be thrown out of your house, that you will be left to starve in the streets?

This would reveal your pitiful lack of trust in God.

Say, instead, such words as these:

"I have faith to believe, that if I do my best with mind and body, before tomorrow comes, tomorrow's supply will be here. With mind, I look to God who is the giver of all things. With my hands I will do whatever I find to do. I will see in my mind's eye an abundance of food, money for every need. I refuse to see any lack, for I live with my Father, and in His Kingdom is an abundance of all things.

THE ILLUMINED LIFE

I thank Thee, Father, that Thy abundance is mine; that as I live in Thee, I have no lack."

On first thought you may reply:

"On what ground can I speak thus?"

On the ground that as spirit you know the spiritual truth; that, looking to God, you can see no lack.

If you refuse to judge according to appearances, in time you become conscious of perfect supply, and of your power of appropriation.

This is what Jesus meant when He said: "For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

If you *see as spirit*, you will see abundance.

If you *see as flesh*, you will see poverty.

THE ILLUMINED LIFE

If you live in the spirit, you will have the fruits of the spirit.

If you live in the flesh, you will have the fruits of the flesh.

Why all these weeks of faithfully waiting upon the spirit; these weeks of training and subjugating the mind?

For this purpose alone: that you may express in your physical condition the supremacy and grandeur of the Spirit.

Of what use were your revelations of the Infinite, of the spiritual realm, if not to make more stable, sure and abiding, your faith, "that whatsoever ye ask *believing, ye shall receive*"?

Realizing the vastness and the reality of the realm into which your stillness of mind leads you; practicing with all faithfulness the power of seeing right mental images; proving through continued discipline the power of forming what you desire, do you not

THE ILLUMINED LIFE

see substantial reasons for faith in the Almightyness of the Most High?

The great Unmanifest is waiting for your call to bring these gifts on every plane into manifestation.

It is by the *application of faith to every detail of life, that the Infinite manifests in the finite.*

No incident or condition in the daily routine of your natural life is to be left unillumined by this understanding.

It is in the waste places and the deserts of human experience, as well as in the fruitful gardens, or rich meadow lands, that the Divine perfection must be expressed.

Begin to change your mental attitude toward all conditions in the outer.

See things not as they are, but as they should be.

Be it friends, opportunities, that you

THE ILLUMINED LIFE

desire, deliberately see them by your image-making faculty; hold steadily and secretly with increasing fervor, yet with calm assurance that you can thus operate with the Divine Law, and make manifest the fullness of your supply from the Divine Source.

For those about you who are discouraged and fainting by the wayside or overcome by a momentary weakness, give this thought-message in your mind-ministry:

“Dear brother (or sister), lift up your head. Let your heart be light, not heavy. Be full of courage, knowing that you live as spirit with every right to all blessings. Put away all thoughts of time. Know that now is the only time. Now you are conscious of your true being as divine spirit, with strength to face anything. The acme of strength is to stand still and resist not; the acme of wisdom, to remain un-

THE ILLUMINED LIFE

moved. In this way you will be empowered to conquer all opposing forces. 'Not by might, nor by power, but by My Spirit,' saith the Most High, may you win every victory. Courage, courage, brother! Let this thought be as food and drink until it is assimilated into your very being. With the Lord God Omnipotent as your protection, your defense, your base of supplies, you will indeed be as one going forth conquering and to conquer! The Light Shines!"

I have learned in this chapter:

I. The meaning of the spiritual resurrection.

II. The difference between an active and a passive state of mind.

III. How to draw riches of soul and mind from the spiritual treasury.

IV. The advantage of regular periods of mental exercise.

THE ILLUMINED LIFE

v. The special office of the imagination.

vi. The advantage of memory and imagination combined.

vii. The secret of abundance.



I WILL BE JOYFUL AND GRATEFUL
FOR WHAT TODAY BRINGS. I WILL
WORK AS ONE ALREADY PAID IN
THE COIN THAT SUPPLIES LOVE,
HAPPINESS, HEALTH AND PLENTY.

*Prove Me now herewith, saith the Lord of hosts,
if I will not open you the windows of heaven
and pour you out a blessing, that there shall
not be room enough to receive it.—Malachi 3, 10.*



Chapter IX

SPIRITUAL MINISTRY

Man has a visible and an invisible workshop. The visible one is his body; the invisible one his imagination. The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow and vegetation springs up. And the sun of the soul in a similar manner calls the forms of the soul into existence.—Paracelsus.

QUON the physical plane perfect health, on the mental plane perfect harmony, on the psychical plane perfect poise, will insure the abiding power and peace of the spirit.

To maintain the state of equilibrium is possible only when your mind is detached from things of sense.

Moderation, temperance in all things, is the outcome of this perfect balance. Thus would be possible a continuous receiving from the Divine

THE ILLUMINED LIFE

side and a continuous giving forth from the human side.

Like the ocean, day by day receiving
Floods from all lands, which never overflows,
Its boundary-line not leaping, and not leaving
Fed by the rivers, but unswelled by those;

So is the perfect one. To his soul's ocean
The world of sense pours streams of witchery;
They leave him as they find, without commotion
Taking their tribute, but remaining sea.

This is the ideal state

If you live calmly, carefully, one
moment at a time, it will be attained.

Love is the basis of the spiritual life.
It is the atmosphere of the spiritual
thought. It is the re-creating, re-gen-
erating power.

It is only as you are actuated in all
your thoughts and actions by this Di-
vine potency that your nature will be
transmuted and freed from the limita-
tions and inefficiencies of the human
into a likeness of the glorious freedom
and power of the Divine.

In your constant ministry with your

THE ILLUMINED LIFE

lower self, you will learn the ministry for your brother.

As your faith grows into understanding, your conviction of the law becomes fixed. You will be able to teach others to walk over every step of this path of faith which you have trod before them.

If you have proved the sufficiency of the Divine power to give you health and strength, to provide for your every need, to bear every burden, you will be able to speak as one having authority, to those who are willing to learn the lesson of this sublime faith.

As your own regeneration began with right thinking, you will teach others, that theirs, also, will begin with right thinking.

You will give them the words of hope, joy and courage that they may repeat—repeat, study and live. You

THE ILLUMINED LIFE

will point out to them the effect of their words upon the body and upon their mental conditions, and, as soon as possible, you will help them to substitute the large, unbiased view for the narrow, petty view they have held, hitherto.

You will teach them of the perfection of their own spiritual being and continually suggest the higher possibilities and more perfect conditions which await the unfolding consciousness.

You may do this by the audible word and lengthy instruction, or by the silent, loving thought.

Inasmuch as thought may be sent forth from one mind to another, it will be possible for you to send a message to your friend or brother, wheresoever he may be.

If he be in distress or discouragement, your message will be one of

THE ILLUMINED LIFE

hope, of reassurance, of invigorating courage.

Your own faith will be conveyed to him.

In order that you may more surely reach his consciousness, it will be best to have a definite time for this thought-message and to fix that time at some hour when his mind is likely to be most passive.

This will be either late at night when he has retired and is asleep, or early in the morning about four o'clock.

Many times this thought-message should be sent without any knowledge on the part of the one to whom it is sent, for the reason that his skeptical and unbelieving state of mind might oppose and therefore refute your efforts.

One point must be emphasized: unselfish, pure, brotherly motive must

THE ILLUMINED LIFE

animate your ministry and permeate your message.

Under no consideration and at no time, must you give forth to any person a selfish or harmful thought. Woe be unto you, if you should dare transgress the law of righteousness in this respect.

As ye sow, so shall ye reap.

Let your gracious, loving motive be unimpeachable.

In addition to the message of comfort and courage, which may be given in the manner described, here are definite instructions as to how to give the necessary help to one who is sick.

On the basis that the Spirit is the real being, which is perfect, diseaseless and deathless, you can say audibly or mentally, these words to the spirit of any person, no matter how diseased the body may be:

"God has created your spirit in his own image. The spirit is not sick, the

THE ILLUMINED LIFE

spirit cannot suffer, the spirit has no fear; I now say to you as spirit, 'Arise, shine, for you are the light.' The holiness of God is your protection, your portion. That holiness shall show forth in your mind as harmony and happiness, in your body as wholeness, as *health*.

"This thought, which is from the spirit, is like the light; oh! brother, let it shine in your mind. Let it warm your heart. Let it heal your body by its beneficent healing power.

"God's peace is within you.

"God's love is within you and about you.

"God's life is your light.

"As you are whole in the spirit, manifest health *now*. *Think health, see health. Be whole. Now, now, now!*"

Then wordlessly *realize* his perfection of being.

Speaking thus in the early morning

THE ILLUMINED LIFE

and in the stillness of the night hours, if your words fall on good ground, they may speedily or slowly, according to responsiveness of the patient, make conditions for perfect health.

The word of faith has creative power.

So, when not only your message, but your faith, is conveyed to those you would help, the effect is marked and often wonderful.

If a little child is in need of help, even in the throes of fever or disease, sit beside it and softly croon in sweet, low, chanting tones:

"Peace, peace, peace. Peace be in thy heart. Peace as the breath of the morning. Peace, peace, peace. The Angel of Peace is within thee, to heal and to bless."

As you remain sitting, continue inaudible singing.

You will find in an incredibly short

THE ILLUMINED LIFE

time that the little one will be asleep or charmed into restful stillness. This method of mental singing is also very effective with adults.

Many times when an audible word would be resented, the sweet ministry of silent song will be as the fragrance of flowers, or the sound of majestic music.

An instance may be given which is taken from experience.

A child was in the throes of a convulsion. The doctor was summoned only to announce—"too late." The attendants were horror struck. The mother fainted.

But one who had been among those waiting for the doctor continued with redoubled earnestness to sing mentally of the "peace of the spirit," even in the midst of the tumult. A very few minutes sufficed.

THE ILLUMINED LIFE

Suddenly the convulsive limbs grew still. The little one ceased moaning and opened his eyes with the light of intelligence beaming from them.

Yes. It is the rare atmosphere of harmony and faith underlying the words, which so wondrously works the change. Had you no faith, no sweet beneficent quality, no fine ensphering influence, no warm, ennobling love, your words, either mental or audible, would be empty forms without life or power.

Is there any limit placed upon this power of love, or faith to do what you will?

Nay. It is promised that we shall receive "what we will from Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Mark that! Then consider the power.

THE ILLUMINED LIFE

Is it not a glorious privilege to open your window toward Jerusalem and to receive the reflection of the Light, that shall shine forth again as you direct?

“Desire and thought must be made into a cross in which the upright line is the intellect and the base line the love nature,” is the old Hermetic way of saying, “let your intelligence be joined to your love, that you may have both light and warmth in your outgoing radiance.”

Only in the faith that will bring forth love that may be sent forth in showers of blessings, will you be able to find the Lost Word of Ancient Wisdom, “which will facilitate Universal Brotherhood” and establish among all nations, as well as in individual lives, the trust that is supreme.

Overflow with thoughts and words of glad, sweet ministry. DO for any creature, animal or human, whatever

THE ILLUMINED LIFE

you can to give comfort, health or courage.

Round about us, everywhere,
Men their griefs and burdens bear.

You have been commissioned to help and bless your brother by loving him. One of your great and distinctive gifts is the power of thought.

This is the means which you may always use, when the limitations of the outer are such that you cannot see or speak with the one whom you would help.

Yet, if expedient, these or similar words to those already suggested may be thought or uttered in the presence of the one to receive them.

The law and its application have been laid before you.

The explanation of the process by which your unuttered thought may help those near or distant lies in this:

THE ILLUMINED LIFE

Thought is a dynamic force, and, moving through the etheric atmosphere, creates waves which transmit the intelligence from one mind to another, as air transmits vibrations of sound.

When there is perfect affinity of temperament, mood or mentality, your thought may be received and translated into words. Such communication is called telepathy, or thought transference. As there is an air atmosphere, there is an universal ether which permeates and embraces all things.

Your thoughts are going forth continually into the etheric realm and finding lodgment in whatsoever mind is responsive.

In the same way that you may convey the health message and change the bodily conditions, you may also lift the

THE ILLUMINED LIFE

burden of despair or fear, providing those whom you would thus help are responsive to your thoughts.

On the physical plane you may not so readily reach the attention, for the reason that so much on the physical plane absorbs the mind and interest, nor is it possible always to gain attention from those constantly engaged in intellectual activity.

But on the spiritual plane, where it is quality rather than words, the radiance of your brotherly interest will speedily help all those responsive to this power.

It is because of this pre-occupation with material affairs; or, because of intense intellectual energy during the day that the night or the early morning is suggested as best for your silent ministry. Whether you deliberately and conscientiously send forth thoughts directed to some specific end, or whether

THE ILLUMINED LIFE

you send them forth for the universal benefit of mankind, they will seek their own soil and bring forth their own fruits.

The highest attenuation of any power is that which is most intangible to the senses, hence that which is the highest healing potency must be above the personal and on the spiritual plane.

This is the realm in the being of man which is impervious to all inharmony in whatsoever form. In it abides the supreme calm of the spirit which corresponds to what the scientists, in their mathematical analysis of the solar systems and their movements, call the center of gravity.

So, in the system of man, this which is absolute in its perfection, is unmoved forever amid the swirling, restless currents that sweep through mind and body.

To become conscious of this center

THE ILLUMINED LIFE

is to find harmony, which is health, and if you can lead one who is sick in mind or suffering in body, to his own pool of Bethesda, or center, whether by the silent throbbing of your voiceless love, or the audible speaking of eloquent words, you become the transmitter of the highest attenuation of this power which heals and blesses.

I have learned in this chapter:

I. That spiritual thought is the re-creating, re-generating power.

II. That as I help my lower self to overcome, I can help others.

III. That the power of mind selfishly used is sure to re-act upon my self as well as to injure others. That I must reap as I sow.

IV. That spirit cannot fear, suffer or be sick.

V. The secret of early morning ministry.

THE ILLUMINED LIFE

VI. That the calm of the spirit is essential in living the true life.

VII. That mind is a transmitting messenger.



LET ME REMEMBER THAT MY LIFE
RULE IS THE GOLDEN RULE, AND
THAT AS I PRACTISE IT TODAY
AND ALL DAYS, LOVE AND ITS
FRUITS WILL BE PERFECTED IN
ME AND MY WORLD.

*But whoso keepeth his word, in him verily is the
love of God perfected; hereby know we that
we are in Him.—I. John 2, 3.*



Chapter X

UNIVERSAL BROTHERHOOD

In one vast story, with
Its several parts, this mighty
World doth picture life,
Death, and the resurrection!
Read true, each beauteous symbol
Great or small becomes
The witness bearer of
The wondrous truth that Life
Forever is; that broken
Parts are but divisions
Of the perfect Whole.
What seemeth death is prelude
To another day—continued
Life.

As in the universe
So in the life of man
His nights and days of pain
Or pleasure, his moods of ill
Or good, his tempted moments
And his shining victories over
Self, are golden letters
Pale, or bright that mark
The one great storied truth
That Life goes on a ceaseless
Day of shadows and
Of light.

THE ILLUMINED LIFE



HE individualized spirit or human ego has a beginning in self-consciousness, but not in essential being.

Since all knowledge is necessary to the perfected soul, the secret of attainment lies in the processes through which consciousness is unfolded. As the little child, born into the material world, is from the first moment given experiences, in order that it may learn all things pertaining to its body and its environment, so the soul in its evolution is given experiences that will teach first, the lesson of adaptation, and last, the power by which adaptation is possible.

So wonderful is the law and so varied its manifold operations, that only to the Infinite Mind can be ascribed the stupendous plan of physical evolution by which all material objects and all phases of objective life reveal the

THE ILLUMINED LIFE

complexity and perfection of the Idea which they progressively express.

In every natural thing it is the Infinite itself which is thus revealed through the finite.

What you call your mind, your life, your power, is not yours at all, but God's.

Yet for the purpose of giving the soul development, it is given opportunity to have experience in variety as infinite as the forms and the conditions of physical life.

Birth, life, death—these are phases of experience through which every soul must pass either on earth or elsewhere, not once, but hundreds, thousands, yes, millions of times.

Why?

Because in no other way could intelligent understanding concerning the supreme truth of Being be acquired.

In no other way could there be given

THE ILLUMINED LIFE

the freedom of self will by which the soul, through repeated experiences, learns the lesson of separation and comes at last voluntarily to unite itself with its divine Source.

In no other way could justice be done to all creatures that inhabit the earth.

This wonderful, matchless key to evolution and involution, to past, present and future, is found in what may be called the Divine plan of progressive unfoldment.

In the story of the prodigal, who, taking a portion freely bestowed by his Father, went forth and spent it in riotous living, we find the prototype of the story of the soul which, endowed with the rich inheritance of spiritual gifts, seeks to use for enjoyment and selfish ends what should be used for the glory of God.

But in order to receive the conscious obedience, the willing and consecrated

THE ILLUMINED LIFE

service, the unselfish love which only a purified and awakened soul can give, the All-Wise decreed that every soul should be equally endowed and have equal opportunity for perfecting its powers.

To this end, a measure of the divine Nature, a ray of the original and only Light as a leaven, was put into every living creature, even the so-called non-sentient and inanimate.

This leaven, even in the protoplasmic cell (so called by the scientist) which is the first recognized beginning of material expression, has, through all aeons of time, been true to its nature and expressed in each form, some measure of the infinite Life and Intelligence.

Thus was life in the cell, successfully transmitted to more complex bodies, in the first stages of development quickly exhausting the material forms.

With each succeeding embodiment

THE ILLUMINED LIFE

in the infinitesimal and myriad forms progressively used by the Life germ, there was a widening intelligence as a result of experience, each succeeding life holding in solution, as it were, the aggregate experiences of all previous embodiments.

Through cellular, articulate, vertebrate, and all ascending forms of evolutionary existence, this divine Entity, in sublime unconsciousness, passed from one dream to another of self-life, until it had gathered so complex an intelligence that it required a complex physical organism as its appropriate instrument of expression.

Thus was gradually evolved that which is the product of countless ages, the wonderful, unsurpassable human body.

Not until millions of lives had been passed in the evolution of the most primitive forms expressing the charac-

THE ILLUMINED LIFE

teristics of humanity could it be said that man was made in the image and the likeness of his Creator. For man, the thinker, appeared unnumbered cycles after the beast, or the savage, called prehistoric man.

Today, when you look into the face or upon the form of any living creature, you are looking upon one who, no matter what his present consciousness or expression, is your brother, and thus entitled to your respect, your sympathy, your charity and your considerate recognition.

Who knows the future of yonder playful child?

At present, he is a babe. He gives no sign of the dormant powers by which he may some day stir the world, so, though it may not be for still unnumbered lives in the future, there sleep in every being divine possibilities that are destined to be expressed some-

THE ILLUMINED LIFE

time, somewhere, according to the measure of the perfect stature of the perfect man.

The human form through successive ages of necessary adaptation to the requirements of its circumstances has acquired marvelous skill and most perfect development as an instrument of use.

The moral nature has developed, the psychical powers have unfolded in many people, yet there still lies before each of these, and before the race, the fair and gracious pattern of the spiritual man, of whom Jesus was the Elder Brother, the perfected ideal.

Is all this but the mere statement of a cold theory?

Do you not see in it the answer to all the perplexing questions that have faced you in your own nature and in the unequal, and hitherto incompre-

THE ILLUMINED LIFE

hensible conditions in the world about you?

Do you not realize that, as you are obliged to cultivate an infinite patience toward your lower self for all its shortcomings, its blindness, its weakness, its inability to grasp the meaning of the highest, that you must also have infinite patience toward your fellow-man in his exhibitions of human follies and frailties?

As even in this earth you have needed repeated experiences of the same kind in order to learn a lesson, so must all souls through all lives have this repetition in order to finally know the meaning of experience.

Out of darkness comes light.

Out of failure comes success.

So, out of the darkness, the mystery, yes, the evil, (SO called) of earthly existence, there is to come into expres-

THE ILLUMINED LIFE

sion the pure and perfect light, the radiant and imperishable spirit.

It is only through suffering, that is born in the human heart, that divine off-spring of love called sympathy.

This, alone, makes charity, or forgiveness, or brotherly love, a possibility. Will not this inspire and strengthen you in your counselings with those who suffer?

Teach them to look above and beyond the suffering to the larger, truer, sweeter consciousness that will be theirs when they have learned its lesson.

Teach them that the interpretation of all adversity, of all trials, of all sorrow, is that these are the means of transition by which they are passing to a higher plane of understanding, to a surer faith in God and a truer fellowship with humanity.

Thus by the love, the patience and the wisdom of the more advanced souls,

THE ILLUMINED LIFE

are those still in the lower stages of development to be trained, guided and helped to the higher consciousness.

Science tells us that even in physical childhood there are exhibited the different phases of an earlier racial development, which represent the characteristics of man from his beastly to his higher stage.

Would it be strange, then, to find in many human beings the cruder phases of intelligence as displayed in greed, cunning, cruelty or selfishness?

He who is manifesting the greed of the cormorant, the cruelty of the tiger, or the merciless brutality of a beast of the jungle, has not yet outlived the propensities and vices of those stages of development.

Deeply buried in the subconscious mind of man are all incidents of the past evolutionary life. These subconscious memories have made tendencies

THE ILLUMINED LIFE

that manifest as good or evil according to the development of the individual, and may be active as blind brute instincts, or as unusual powers or gifts.

Through all stages of moral and physical development will be seen the evidences of past tastes, or of power or knowledge which have been cultivated in previous existences.

This is one of the many keys to the brilliant gifts of genius, and the phenomenal development as seen in so-called prodigies.

Herein may lie the explanation, also, for many born-criminals, for imbeciles, for precocity in childhood, for any vein of peculiar or eccentric character.

But no matter what his darkness, when the soul awakes and sees the light of the spirit, *it is alive* and the new day has dawned.

It is the day of perfection!

THE ILLUMINED LIFE

You may then ask how can the soul trammelled in such fashion by the ignorance and mistakes of all the ages, and subject to frailties and idiosyncrasies transmitted through human heredity, biased in every life by environments and influences, ever reach the stage of consciousness, wherein it will know itself as Divine, and stand forth individualized in all the majestic splendor of its inherent Divinity?

As it takes all the experiences of childhood and of youth to make a mature human being, who knows, judges and lives as an individual, so it takes *all the experiences of the ages of evolution* to mature and individualize the soul consciousness.

He who lives with thought, interest, will and desire, polarized on the personal plane, is not yet individualized, for while he is still in the personal he

THE ILLUMINED LIFE

lives from the relative viewpoint, knowing only personal relations.

When he is illumined with light or understanding from the spiritual basis, he knows himself as undivided from the perfect Whole.

He is, therefore, not only able to identify himself in consciousness *with* the perfect Whole but to express through his personality the real individual.

He is free from ignorance because at last he knows the truth. The darkness with its dreams of evil and suffering is gone.

But through all disguises you who know, may recognize the majestic being which waits only for the fullness of time for its unveiling—when it will know itself as Divine and be consciously clothed with Divinity.

When this turning point is reached

THE ILLUMINED LIFE

there has taken place what is called the spiritual birth.

Then that which was bound, is free.

That which was dead, is alive.

The illumined life begins.

It is knowing the truth that makes free—yes, free from all *bonds of the past or the present*—the truth that he is not what he seems, but, on the contrary, a perfect being, the child of God—the spirit that was never born, can never die, and is always LIGHT, even the LIGHT that lighteth every man that cometh into the world.

To know this truth is redemption from every ill.

To know that by audibly and persistently declaring it in face of any and all adverse conditions is to know the secret of the miracle working power of the word.

"Continue in my word," said Jesus,

THE ILLUMINED LIFE

"and ye shall know the truth and the truth shall set you free."

He who says: "I am *spirit*," becomes alive in the spirit.

He who says: "As spirit I am free from the law of the flesh," *becomes free.*

He who says: "As spirit I am free from the sorrows, mistakes and sufferings of the world," becomes free from them.

He who says: "As spirit, I am free, wise, joyous, whole and sound," becomes so.

He who says: "As *spirit* I live and move and have my being in God," realizes and manifests his words of faith.

When?

When, by continuance in his words of truth, he lifts his consciousness from the fleshly to the spiritual plane of being.

THE ILLUMINED LIFE

You who know the way, help your fellows.

With the eye of your spirit, see that back of the sodden countenance, back of the passion-tossed mind, back of the sin-veiled soul is the radiance of Divinity.

It may be that *your* thought, *your* word, *your* act, will unstop the deaf ears, and unseal the blind eyes.

It may be that you will be the ministering presence that will start the first throb of joy in the awakened soul.

Now you have the secret of the illumined life—not for yourself, alone, but for all humanity.

To love all—work for all—bring the light to all is UNIVERSAL BROTHERHOOD.

Can you live as a brother to all creatures?

Can you let your light so shine that

THE ILLUMINED LIFE

it shall glorify your Father and redeem your brothers?

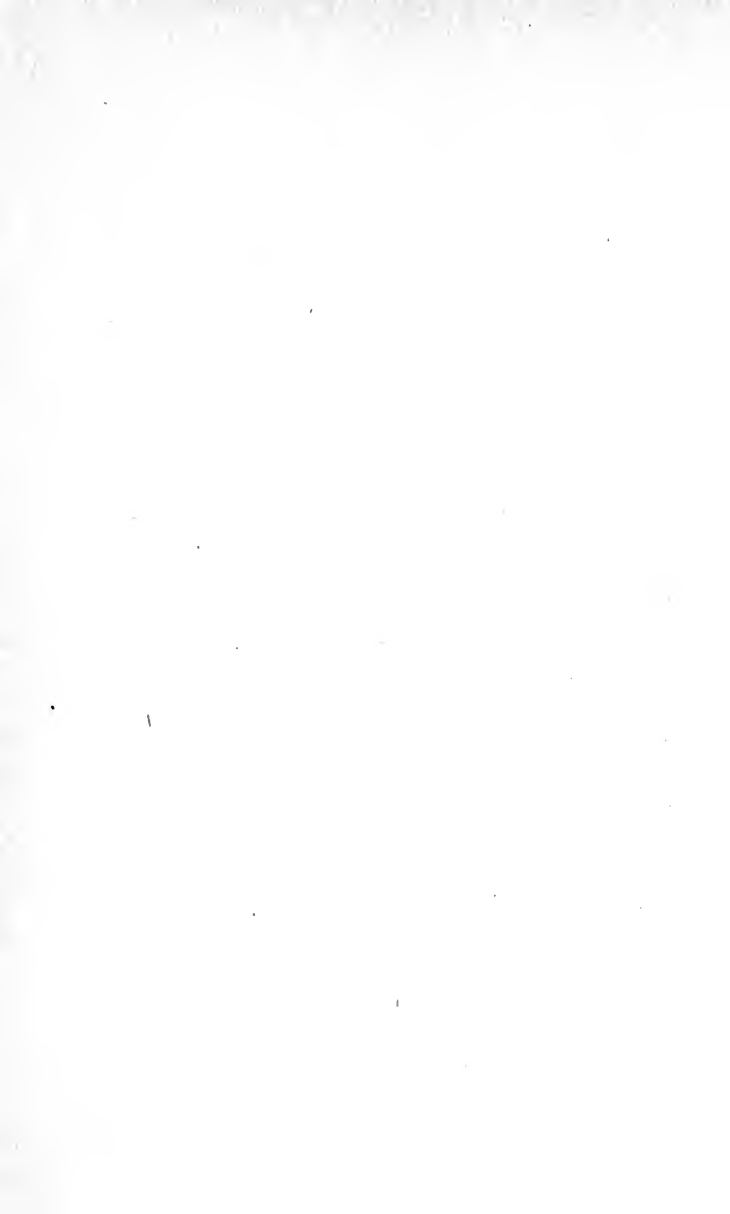
Can you remove all condemnation from your heart that you may, in thought, and word and deed, live the illumined life?

O glorious Life,
My soul's white Light,
Thou comest forth—
The saved and saving,
Christ!

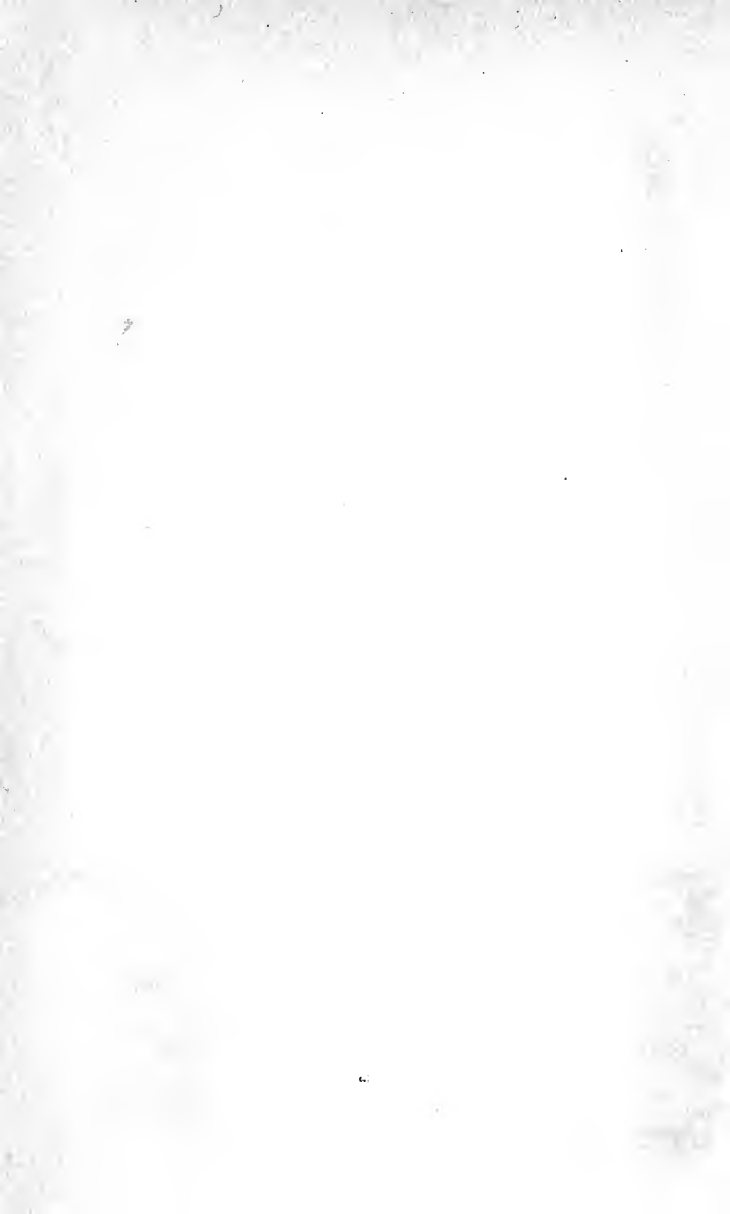
O Light divine,
Thy radiance o'er
My heart doth shine,
To point the way
Of life.













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